## HEAVEN OPENED.

# WHEREIN THE COVN-

SAILE OF GOD CONCERNING

mans Saluation is so manifested, that all men may see the Ancient of dayes, the Iudge of the World, in his generall Iustice Court, absoluing the Christian from Sinne and Death.

VV hich is the first benefit wee haue by our Lord I ESVS CHRIST.

Come and See.

The third Edition.

Newly amended and enlarged by Mr. Williams
Comper, Minister of Godd Word.



LONDON:

Printed by Thomas Snodham for John Budge, and are to be fould at the great South dore of Paules, and at Brittaines Burife. 1612

Auttion nothy lang his Book 1699 LOKEDON less Sections or Mines and in



### TO THE MOST SACRED CHRISTIAN,

TRVELY CATHOLIKE, AND

mighty Prince, IAMES, King of Great Britaine, France, and Ireland, defender of the Faith, &c.



IR, The Apostle S. Paul, that cho- Ad. 9.15. fen vessell of God, and his Ambas-[ sadour, sent forth into the world to bring in the house of Iapheth into

the tents of Sem, having in his peregrination (vndertaken for preaching) from Ierusalem unto II lyricum, seene the most pleasant parts of the world, & in an extage transported from Earth into the third Heauen, seene also the pleasures of Para- 2 Cor. 12, dise, as one who knew both, not by naked speculation but exterience, gives out his judgement of both, that the most excellent things of this world were Phil.3.8. but dung in respect of the Lord Iesus, & that whatsoeuer pleasure on earth may delight the eye or eare 1 Cor.2.0. of man, is by infinite degrees inferiour to thole,

The: Beenil

Gen.9.27.

Rom.15.

which

#### THE EPISTLE

which God hath prepared for his children: and

Phil.3.14.

1 Cor.g.15

therefore passing by both the pleasures of life, and terrors of death, hee fixed his eyes stedfastly opon that prize of the high calling of God; forgetting all other things, he became carefull only of this one, lo to run, & fulfill his course with ioy, he might obtaine that crown. This as he had learned like a good Disciple in the schoole of Christ, so like a faithfull Doctor doth hee here deliver it vnto others, letting vs fee, that the only comfort of a Christian on earth consists in this, to know that his name is written in Heaven in the booke of life: which, as in this treatise he confirmeth vnto vs by the inseparable commixion of the lincks of the golden chaine of saluation, specially of our calling, with our election, & glorification, so he endeuors to draw the hearts of all the children of God to ward it, as that maine and onely point, wherin true peace & ioy is to be found, and without which all other comforts in the world; Lu,20,20. yea, though it were superioritie ouer all the angels of darkenes in hell, & all the bodies of men on earth

Tob 16. 2:

shalbe found in the end but miserable comforters. I may truly say, what I have found in experience, that this the Apostles most comfortable Treatise, to

Such

#### DE DICATORIE.

fuch as can Come and see, Shall not onely be as the Deur.34. top of Pisgah to Moses, out of which be saw the promised Canaan, but that also the man effectually called, shall heare in it the testimony of the heavenly Oracle, speaking to his heart as cleerely as the Angell did vnto Daniel, that hee is a man beloued of Dan, 13. God, elected an heire of grace and glory. And therefore having resolved to make common for the vse of others, those comfortable meditations, which it pleased God, out of this excellent Treatise to communicate vnto me, I was also after long hastation emboldned to present them to your Maiestie, not as of minde to bring by them any good onto your Highnes, but begging to them from your sacred name fauorable protection. For I humbly acknowledge, that from so base a minde as mine is, no thing can proceed worthy so great a Maiestie as God hath made you, not so much in regard of those famous Kingdomes over which your Highnes stretches out your Scepter, as of those gifts of government, by which yerule. Your Highnes having received from God cum Diademate, diuinum oleum, & cumSceptro oculum. Kingly authority with Christian wifdome, sacred Maiesty with singular meekenes, being

#### THE EPISTLE

so evident in your Highnes, that by them the worst fort of your Maiesties subiects have beene wonderfully convinced, the better fort confirmed to feare you as their King, to love you as their Father: A conquest, aboue which no greater can be, Cum amari, coli, diligi, maius sit imperio. And this is it, which hath ouercome in me al contrary feares, arising of the conscience of my weaknesse, that when your Highnes great wisedome shall perceive in these labours my great infirmities, yet your Maiestie of your rare meekenesse will fauourably censure them. Even the starres which are obscured in presence of the Sunne, are profitable in his absence to give light to the earth, and how soever any light that is in the se discourses, shall under your Highnes eye be indeed but darkenes, yet if with your Highnes fauour they be allowed to give such glimmering light as they have vnto others, it shall be no small comfort vnto me, and my greatest thankefulnesse shalbe declared in my daily prayers vnto the Lord Cod for your Maiestie, that the name of Iacobs God may defend you from all euill, and the Lord may fend you helpe out of his Sanctuary in all your need, according as he bath done. OKing, beloued

Pfal.20 1. Pfal.21.1.

#### DE DIGATORIE.

of God, hated of none but for Gods sake, keepe still your heart in the love of God, and his trueth, Re- Plal. 56.4 joyce in the strength of your God; & feare not what flesh can doe vnto you. Is it not the Lord, Pfa. 18.43 who let your Highnes on the Throne, to be a feeder of his people Israel? Is it not the Lord who hath delivered your Maiestie from the contentions of the people, and secret snares of your cursed enemies? though the Archers grieved you, hated you, and shot at you, were not the hands of your armes strengthened by the hands of the mighty God of Iacob? Is it not the Almighty, who hath bleffed your Maiestie with heavenly blessings from above, with blessings of the depth that lyes beneath, with blessings of the breast and wombe?

Sir, let his liberall blessings where with the Lord your God hath prevented you, be so many obligations binding your Highnesto honour the Lord, who hath honoured you. Let his forepast manifolde deliverances be as so many confirmations, that if your Maiestie rest in him, and not in man, he will still be a buckler onto you. Let Abaddon the King of the Locusts that Romish vsurper rage, Vnto the Lord belongs the issues of death. Can Balaam curse, where

Gen.49.

Gen.49.

Pfal. 21.3.

P(al. 18.50

Gen. 12.1.

Pfal.68.20

Reuel.g.11

#### THE EPISTLE.

Num.13.8 Iob 1.10.

2 Kin. 18.

Efa. 37.39.

2 Chr. 16.

Efa.8, 12.

Pfal.69.9.

Pfal. 21.7.

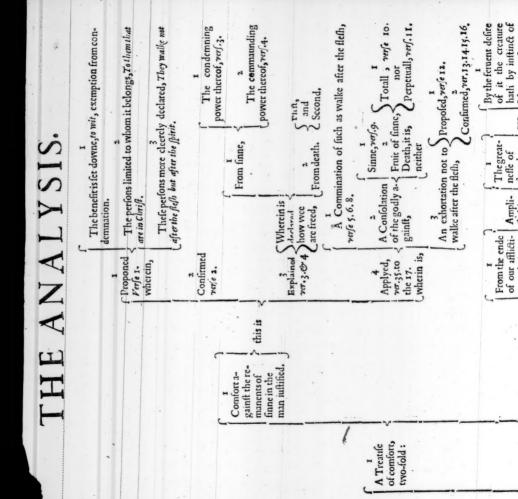
where God hath blessed? you, can Sathan hurt the man who is hedged by the Lord? Let the Ambassadors of new Babel, more shamelesse then Sennacherib his Rabsache, raile at good king Ezekiah ruling in Ierusalem, the Lord hath yet a hooke for his nostrils, and a bridle for his lips. Do not the eyes of the Lord behold the whole earth, to shew himselfe strong with them that are strong, and of a perfect heart toward him? Therfore feare not their feare, but sanctifie the Lord God of hostes; let him be your feare, & he shall be a Sanctuary onto your Maiestie. Count it a part of your high glory, and no small matter of your Maiesties ioy, that with Christ you beare this piece of his crosse, that the rebukes of them who rebuke the Lord, are fallen voon you? and trust still, O King, in the Lord, and in the mercie of the most High, and so your Maiestie shall neuer fall. Long may your Highnes live and raigne ouer vs, as a faithfull servant to your God, and a happy King of many blessings to your people.

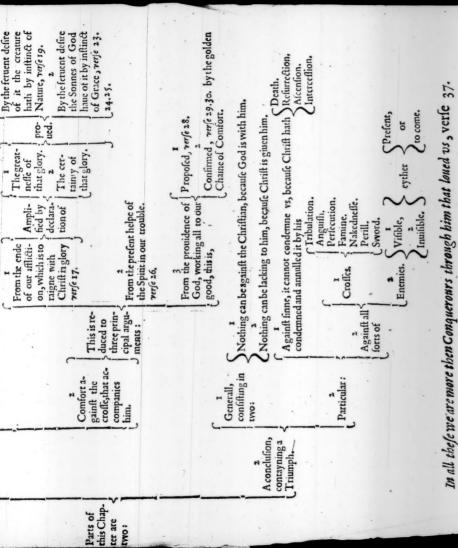
Your Maiesties most humble

Subject and daily Oratour

William Cowper,

Minister at Perth.







## HEAVEN OPENED.

ROMANES 8. VERSE I.

Now then there is no condemnation to them that are in Christ lesus, which walke not after the flesh, but after the Spirit.

THE FIRST PART OF THE CHAP. ter: contayning comfort against the remanents of sinne in the justified man.

My helpe is in the name of the Lord.



HE whole Scripture is given by diuine inspiration, and is profitable to teach, improve, correct, and instruct in righteonsnesse, that the man of God may be absolute, being made perfect unto all good works. It is a banquet of heavenly wisedome, faith Ambrose,

Conuinium sapientia, finguli libri, fingula funt fercula. It is compared by Bafil to an Apothecaries shop, in which are so many fundry forts of medicaments; that every man may have that which is convenient for his discase. Nullus enim est bominum morbus, cui scriptura prasens remedium non suppediter: for there is no sickenelle of man, whereunto the Scripture furnishes not a prefent remedy. And yet as among the works of God, there ci martirio.

2 Tim. 3.16.

A commendation of holy Scripture. Ambr. offi. lib. 1. cap. 32. Basil, in ali. quot (criptura locos. Cyp. de dupliSome books of holy Scripture meeter for vs thenothers are. August. de temp. ser. 49.

is a difference, and some of them more clearly then others declares the glory of God, so it is also among his holy writs, they breath all out one truth by a most sweet harmony, divina enim lestiones it a sibs connectinitur, tanquam vina sit settio, quia omnes ex vino ore procedum: yet ye shall find that in some of them the Lord commeth neere vinto vs. as it were, with the face of a man, talking familiarly vinto vs. in others againe he mounts high aboue vs. as it were vith the vvings of an Eagle. And the Lord hath lest it free, to delight our selves most in those places of holy Scripture, viherein for our estate vie have most edification, and to seeke in this Apothecary shop of that sweet Samaritan the Lord Iesus, pharmaca morbo nostro convenientia, such medicines as are meet for our maladie.

Why among the Epistles this to the Romanes is first. Ierom. Epist. ad Panlin.

Among all the bookes of the olde Testament, most frequent testimonies are brought by our blessed Sauiour and his holy Apostles, out of the booke of the Psalmes. Ierome called it a treasurie of all learning: and among all the Epistles of the Apostles, no meruaile this to the Romanes have the first place, not that it was first written, but because about the rest, it containeth a most perfect compend of our Christian faith. And this middle Chapter thereof hathin it an abridgement of all these comforts & instructions, (one excepted) which otherwise are dispersed throughout the whole Epistle, and is (so to call it) a pleasant knot of the garden, and Paradise of God, and therefore shall it not be vaprositable for vs., by Gods grace, to delight our selves for a while in it.

Two parts of this Chapter: the first containes comfort against sinne: The second, comfort against the crosse. As for the connexion of this Chapter with the former, vece are to know that it is a conclusion of the fore-going Treatife of Iustification. Wherein the Apostle summarily collects the excellent state of a Christian, iustified by faith in Christ Iesus, declaring it to be such, that there is no condemnation to him, that nothing, vecre it neuer so easily, is able to hurt him, yea by the contrary, that all things worke for the best vnto him. And because there are only two easily

which griege vs in this life, to wit, linne that remaines in vs: and affliction that followes vs in the following of Christ. Against both these the Apostle furnishes the justified man with strong consolations. Comforts against the remanents of finne, we have from the I. verse to the 18. Comforts against our afflictions, we have from the midst of the 18.

verse, to the 31.

That this is the very purpose and order of the Apostle, is evident out of his owne conclusion, let downe from the 31.verse, to the end: wherein he drawes all that he hath spoken in this Chapter to a short summe, contayning the glorious triumph of a Christian over all his enemies. The triumphis first set downe generally, verse 3 r. What shall wee then fay to these things, if God be with vs, who can be against vs? &c. This generall incontinent he parts in two, there is (faith he) but two things may hurt vs, either Sinne or Affliction. As to Sinne, he triumphs against it, verse 33.8 34. Who shal lay any thing to the charge of God his chosen?it is God that suftifieth, who shall condemne? It is Christ, who is dead or rather, who is resen againe, who is also at the right hand of God, and maketh request for vs. As to Affliction, he triumphs against it, from the 35, to the end, Who Chall Separate vs from the love of Christ? shall tribulation, anguish, or persecution? (ball famine, nakednesse, or perill? yea, shall death docit? or that which is much more, shall Angels, principalities, or powers docit? No, In all these things we are more then conquerours, through him that loued vs. Thus doth the Apostle, like a faithfull steward in the house of God, take by the hand the weary fons and daughters of the living God, that he may leade vs into the Lords winefeller, there to refresh and flay us with the flagons of his Wine, to comfort us with his Apples, to Brengthen vs with his hid Manna, and to make vs merry with that Milke and Honey which our immortall hufband Iesus Christ, hath prouided for vs, to sustaine vs, that we faint not through our manifolde tentations that compasse vs in this barren wildernesse. We

This order of the Apostle is manifest out of his owne conclution.

Rom. 8.31.

vers.33.34.

verf. 25.

Cant.z.4. Cant. 5.1.

Subditution of the first part.

We come then to the first part of the Chapter: wherein the Apostle keepes this order. First, he sets down a general proposition of comfort, belonging to the iustified man. Secondly, he subioynes a confirmation thereof. Thirdly, he explaines his reason of confirmation: and fourthly, applies it; first by commination of them who walke after the flesh: secondly, by consolation of the godly against the remanents of the flesh: thirdly, by exhortation of both not to walke after the flesh. In the proposition against set downe, Verse: first, he points at the comfort; Now then there is no condemnation: secondly, he sets downe a limitation, restraining this comfort; to them who are in Christ: thirdly, hee subioynes a clearer declaration of those persons who are in Christ, to wit, they walke not after the flesh, but after the spirit.

Coherence of this Chapter with the for-

mer.

Proposition.

Verse 1. [Now then.] This is a relative to his former discourse, & is (as I have said) a conclusion, inferred upon that which goeth before. Seeing we are justified by Faith in Iesus Christ, and are now no more under the Law, but under grace; seeing we are buried with Christ by baptisme into his death, that like as he was raised from the dead by the glory of his Father, so we also should walke in newnes of life, having received that spirit of Christ, whereby we sight against the law of sin in our members, which rebelleth against the law of our minde: seeing it is so, wee may be sure that the remanent power of sinne in us, shall never be able to condemne us.

The Apostles former lamentation turned into a triumph. We see then that these words containe the Apostles glorying against the remanents of sin, the sense whereof, in the end of the last Chapter made him burst out into a pitifull lamentation, and cry; O miserable man, who will deliver mee from the body of this death? but now considering the certaintie of his deliverance by Iesus Christ, he reioyeeth & triumpheth. Wherein for our first selfon, we marke the diversity of dispositions, to which the children of God are subject in this life: sometime so full of comfort that they can not containe

containe themselves, but must needs breake forth into glorious rejoycings : at other times fo farre deiected in minde that their joy is turned into mourning; and this arifeth in them from the variable change of their fight and feeling. The Disciples on mount Tabor, seeing the bright shining glory of Christ, were rauished with ioy, but incontinent when the cloud ouershadowes them, they become afraid. If the Lord let vs feele his mercies, we are aliue, but if he hide his face, and fet our fins in order before ve, wee are fore troubled. As the troubles we have in this life are not vyithout comforts; Bleffed be God the Father of our Lord lefus, the Father of mercies, and God of all comfort, who comforts us in all our tribulation: fo our joy, faith S. Peter, is not without heavinete, the one ariling of the knowledge of that vndescrued inheritance reserved for vs in heaven; the other of our manifold tentations to which we are subject here your earth; it is these vicifirudes and changes which wrought in Dania such different dispositions, asappeareth in him, in the Booke of the Pfalmes, and which all the godly may by experience finde in themselves. Pascimur bic & patimur: for here we are so nourished with the comforts of God, that we are nurtred with his croffes. It is the Lords difpensation, and we are to reverence it, resting affured that the peace and joy which once the Lord hath given vs may be interrupted, but can neuer vtterly be taken from vs: the Lord who will not fuffer the rod of the wicked for ener to lie voon the backe of the righteom, least they put out their hand to wickednes, will farre leffe fuffer his owne terrours continually to oppresse our consciences, lest we faint & dispaire : though he wound us he will binde us up againe, after two dayes he will reusue vs, and we shall live in his fight; Weeping may abide in the Enening, but soy shall come in the Morning. The chosen vetfell of God shall not alway lament, and cry, Woe is me, fometime the Lordwill put a fong of thankfgiuing into his mouth & make him to reloyce: thus, de aduer fis or profperis admirabili virtute vitam Sanctorum contexuit Deus. The life

Matth, 17.2.

Pfal.50.21.

2 Cor. 1.3. 1 Pet. 1.3.

Bernard.

Pfal. 125.3.

Hofe.6.2.

Chrisoft. in Mat.hom.

The life of a Christian isa mixed webbe. wrought of trouble and comfort.

Papifts wrongfully collect here that there is no linne, or damnable act in them who are in Christ.

Caietan, Agui. mas, on this place.

Cypri. orat. dom.

of a Christian may be compared to a webb, so meruailously mixed and vyouen of comfort and trouble, by the hand of God, that the long thread thereof, reaching from the day of our birth to the day of our death, are all of trouble, but the west interiected with manifold comforts. And this have wee marked upon the coherence of the beginning of this

Chapter, with the end of the former.

Now in these words it is to be observed, the Apostle saies not, there is no fin in them who are in Christ, but hee faith, there is no condemnation to them: he hath confelled before that he did the cuill which he would not and that hee fawa law in his members rebelling against the law of his minde, but now he rejoyceth in Christ, that sinne in him is not able to condemne him. It is then a falle expolition of these words, which is made by Cairtane and Aquinas; Nikil est damnabile in illis qui funt in Christo, nullus actus quo mereamur damnari : that in them who are in Christ, there is nothing worthy to be damned, no act that merits damnation: for the Apoltle condemnes these motions of sinne, which he found in himselfe, as cuill and repugnant to the Law of God: and if the holy Apostle was not ashamed to confesse this of himselfe, what blinde presumption is this in them to exempt themselves, or others, from such motions, as are worthy to be damned? we should still confesse our guiltines. for there remaines in vs of our own which the Lord might condemne, if hee would enter into judgement with vs. and should so much the more praise his mercy, who hath deliuered vs from condemnation : and further comfort then this the Apostles words do not afford vs. & NEV xa angua. There is no judgement, no fentence to be given against them who are in Christ, Surely our righteousnetse in this life, confifts rather in the remission of tinnes, then in the perfection of vertue. Ne quis fibi quafi innocens placeat, cum innocens nemo sit, & se extellendo plus pereat, instruitur & docetsir, peccare se quetidie, dum quoisdie pro peccatis inbetur orare: that no man (faith Cyprian) should flatter himselfe as though though he were innocent, when as indeed no man is innocent, and so by extolling himselfe should perish: so much the more he is instructed & taught that he sins daily, while as every day hee is commanded to pray for remission of sinnes; but this errour wee shall, God willing further improve hereafter.

In the meane time for our comfort letvs confider, that albeit the Lord, when he iustified vs, might have veterly destroved the life of this sinning sinne in vs, yet for waightie causes hath he suffered some life thereof to abide in vs for a time: the first is, for the exercise of our faith: Peccata quorum reatum foluit Deus, ne post hang vitam obfint, manere tamen voluit ad certamen fider; thefe fins (faith Augustine) the guiltinelle whereof God had loofed, that they should not hurt vs in the life to come, he will have to remaine for the exercise of our faith. No man is crowned, except he strine as he ought, and therefore the Lord who hath prepared for vs a Crowne, & hath put vpon vs his compleat armour, hath alfo fuffered forme enemies to remaine, against whom vvee may fight, for the tryall of our faith, patience and perseuerance, euen as the Cananites were left in the Land, that the Lord by them might proue the Ifraelites, whether or not. they would keepe the way of the Lord to walke in it.

Secondly, some life of sinne is lest in vs for our instruction, that we may know the better how farre wee are obliged to Gods mercie, and how excellent that deliuerance is which we have by Iesus Christ. Nulla quidem est condemnatio his qui sunt in Christo, tamen ad humiliandos nos peccatum adduc patitur vinere in nobis, & granitor nos assistere, vi sentiamis quid grasia nobis prastes. & semper ad illus auxilium recurramus. It is true indeed (saith Bernard) that there is no condemnation to them who are in Christ, yet for our humiliation the Lord suffers sinne to live in vs, and oftentimes afflict vs, that we may know the benefit wee have by Grace, and make our recourse for help vnto it continually. And indeed, except by experience wee felt how powerfull

Reasons why the Lord suffers sinne to remaine in the instituted man. engust. in loan. rast. 41.

For the exercife of our Faith. 2 Tim, 2.5.

For our instruction, that we may know what benefit we haue by Christ.

Bernard.

finne is of it selfe to ouer-rule vs, vve could neuer haue knowne that vile bondage and servitude of sinne, vnder which we lay by nature, nor that excellent Grace of Christ, by which wee haue gotten deliuerance. And therefore so oft as we are troubled with our inhabitant corruption, week are to consider that if the remanents of the old man breed in vs such strong and restlets tentations, how would it tyrannize ouer vs if it were living in the full vigour and strength thereof? that so we may praise and magnifie that saving Grace of the Lord Iesus, which hath freed vs from so introllerable a tyranny.

For the greater glory of God, and Sathans greater confution.

Iofb.10.23.

Thirdly, the Lord hath done this for his owne greater glory, like vnto those Victors in battaile, who albeit they may, yet will not put all their enemies to the edge of the fword: Iome of them they take captiues, and referues for a while aliue against the day of triumph, to be put then to death, to their greater shame, and the greater honor of their conquerors. When loshua had discomfitted those five kings who made warre against Gibeon; he would not flay them in the battaile, but enclosed them in a Caue, that the battell being ended, he might put them to death in light of all his people: and then for their further confirmation, he caused his Captaines and chiefemen of yvarre, to tread ypon the neckes of those Kings, to affure them that after the same manner the Lord yould subdue all the rest of their enemies vnder them. And so our Captaine and mighty conqueror, the Lord Iefus, hath by himfelfe obtained vnto vs victorie ouer all our enemies, those Kings which belieged Gibeon are turned to flight, those inordinate affections. which held vs captives before, are now by his power captiued of vs, they are closed up within vs (as in a Caue) where they remaine with some life, but restrained of their former libertie and power: and we rest affured, that when the battell shall be finished, our Lord lesus shall altogether spoile them of their life: The God of peace shall shortly tread Sathan under our feet. Then Goliah being ouercome, his ar-

mic

Rem 16.20.

mie of the Philistines shall flie, and no inordinate desire shall be left within vs. Thus we see how the Lord permits his enemie to live, and will not (fully) torment him before the time: it is not because he wants power to subdue him, fed vi eo magis confundatur, but that so much the more he may confound him. When as all the warriours of God, as well those who are to come in the last age of the world, as those who were in the fore-front of the battaile, have foughten against him, and ouercome him, then shall the Lord Iefus put all his enemies vnder his feete. Yea, euen now in the very time of the conflict is Sathan wonderfully confounded in this, that notwith standing the Serpent keep his sting, yet there is no deadly power in it. This vncircumcifed Golsah hath that same sword in his hand by which he hath flaine many one, the Lord permits him also to strike the Christian man therwith, but he sees himselfe it is in vain. O how dorn hereturne ashamed & confounded, when hauing gotten leave to shoot out his sting, and to strike with his accustomed sword (of sinne) those whom hee hateth vnto death, he perceives that for all he can doe, there remaines in them a feed of life which cannot be destroyed.

But that the greatnetle of this benefit vyhich we have by Iesus Christ, may the better appeare, let vs see vyhat a condemnation this is, from which we are delivered. In the Scriptures there is ascribed to man a judging, by vyhich he absolueth or condemneth; there is also ascribed to Goda judging, by which hee absolueth or condemneth. As for mans condemnation, we are not exempted from it. Daniel condemned for a Rebell: Ioseph condemned for an Adulterer: Iob condemned of his friends for an Hypocrite: our Saujour condemned for an Enemieto (Jalar: his Disciples condemned and judged worthy of stripes, stand as so many examples to consistency, that wee faint not vyhen wee are condemned of men: yea, with the Aposse we must learne to passe little for mans judgement, and strive in a good conscience to be approved of God: for sure the Lord will not

Ciril. Catech.

I Cor. 15.25.

How Sathan is daily confounded in the godly.

Christians are not exempted from the condemnatory sentence of men.

peruert

peruert judgement, it is farre from the Judge of all the world to doevnrighteously: heewill at the last plead the cause of his Seruants, and bring their righteousnesse to light.

But from the condemnatory fentence of God.

Iohn 5.24.

Three fundry times the Lord keepes against the wicked in the processe of their condemnation.

Pfal. 50.5.

The first is kept against them in the Iustice Court of their owne Conscience.

This condemnation then from which wee are delivered, is the sentence of God the righteous Judge, by which finding man guiltie of finne, for finne, hee adjudgeth him vnto eternall damnation: from this all they vvho are in Christ, are delivered : Hee that beleeueth in him who fent mee, bath enertasting life, and shall not come into condemnation, but hath paffed from death to life. In this condemna. tion the Lord proceeds at three fundry dyats against the wicked. First, hee condemneth them in the Court of Conscience: Next, in the day of their particular judgement: Thirdly, in the day of generall Judgement. First, (I fay) the Lord holdeth a luftice Court against the vvicked in his owne Conscience: For the Lord sudgest the righteous, and him that contemneth God enery day. After sinne committed by him, there ariserh in his Conscience accusing thoughts, and there is a sentence within him. given out against him. The Apostle speakes it of Heretikes, one fort of vvicked men; and it is true in them all, they sinne, being damned of their owne selves, autoxaTanerroi, by themselves Iudgement is given out against themselves: which sentence albeit every wicked man doe not marke, the voyce of their difordered affections fometime being so loud, that they heare not the condemnatorie voyce of their Conscience so clearely as it is pronounced, yet doe they heare as much, as makes them inexcufable, and breedes in them a certaine feare and terrour, which is but a fore-runner of a more fearefull judgement to come, which howfoeuer in time of their fecuritie they labour to smoother, and quench by externall delights, yet at the length, affection shall be silenced, and Conscience shall pronounce sentence against them with fo shrill a voyce that their deafest eareshall heare it, This

I have marked, that wee may learne not to esteem lightly the Judgement of our Conscience, but that so oft as wee are condemned by it, vve may make our resuge to the throne of Grace to seeke mercy; For if Conscience condemne vs, God is greater then the Conscience, and will much more condemne vs. Ascendat stag; home tribunal ments sua, si times islund, meminerit, quod oportet eum, ante tribunal Christi exhiberi. Let therefore a man (saith Augustine) goe vp to the tribunal of his owne minde (un time) if he feare it, let him remember that hee must be presented before a greater tribunal,

The second time of judgement, which the Lord keepes against the wicked, is in the houre of death: wherein the Lord doth not onely repeat their former sentence of condemnation, and that in a more fearefull and judiciall manner, but proceeds also to execution; adjudging their bodies (vntill the day of the last judgement) to the prison of the grave to underly that curse pronounced on man for his apollalie, and condemning their spirits to be banished from the presence of God and cast into veter darkenesse. Let not therefore the wicked man nourish himselfe in sinne, with a vaine conceit of the delay of judgement: wherefore wilt thou put far from thee the cuill day? what suppose the day of generall judgement were not to come for many yeeres, is not the day of thy particular judgement at hand, vnto which thou shalt be drawne sodainly, and perforce: in the midft of thy deceiving imaginations thou shalt be taken away in an houre wherein thou though lot to dye, more miserable than that rich glutton, who having stored his head with falle conclusions, dreaming of many dayes to come, when he had not one, was the fame day taken away to judgement. And this shall move vs the more, if we doe remember, that such as we are in the day of death, such shall we be found in the day of judgement. In quo enim que ma; innenerit fuis nouissimus dies, in hoc eum comprehendet mundi nouissimus, quia qualis in die isto quisque moritur, talis

1 lob.3.20.

Aug.hom.50

The fecond is kept against them in the houre of death.

Aug.epist.

in die illo indicabitur; and euery man in the last day shall be iudged to be such as hee is when he dyeth. It would waken vs all more carefully to thinke vpon our end, that so vvee might prepare our selues for this second dyat of iudgement.

The third dyat shall be kept against them in the day of ge-

neralliudge-

Dan 12.6.

ment.

Revel. 10.8.
This iudgement shall proceed by the
bookes of the
Law and Conscience.

Psal.19.9.

How the wicked shall be connicted by the booke of the Law.

But the third dyar of judgement shall be most fearefull. when all the wicked being gathered together in one shall be condemned in that high and supreame court of justice. which the Lord shall hold vpon all that ever tooke life: then shall the full measure of the wrath of God be powred vpon all those vvho are not in Christ Iesus, both in soule and body they shal be punished with everlasting perdition. This judgement shall be most equitable: for when that Ancient of dayes, shall sit downevpon his white Throne. before whose face Heaven and Earth shall flee away, and when the Sea, and the Earth, hath rendred vp their dead. then the bookes shall be opened, according to which he shall proceed vnto judgement. And the bookes are two: the booke of the Law, which shewed to a man vy hat he should doe: and the booke of Conscience, which shall shew him what he hath done; by those shall the wicked man be judged, and hee shall not beable to make exception against any of them : against the booke of the law, he shall be able to Speake nothing: for the Commandements of the Lord are pure, and righteous, altogether: And as for the booke of Conscience, thou canst not deny it, the Lord shall not judge thee by another mans conscience, but by thine own; that booke thou half had it alwayes in thine owne keeping, who then could fallifie it? neither is any thing written in it of things thou half done, but that which thine owne hand hath written, how then canst thou make any exception against it?

Thus the bookes being opened, the judgement shall proceede in this manner. The Law shall pleade for transgression of her precepts, requiring that the wicked may be put to death, for their most vnreasonable disobedience, her

commande-

commandements for number being but ten. & fo not burdenable to the memories; for vnderstanding, plaine, written in the heart of every man; for equitie not contradictable: the Law craueth nothing of man, but that which by the holinetle of his nature, received by creation, he was able to performe; neither doth the law command any thing profirable to God, who gaue it, but vnto man vvho received it. And for holinefle, every precept of the law, when God proclaimed it on mount Sinai, was affifted with a thousand of his Saints, as witnesses of the holinesse thereof: all these circumstances doe aggravate the vyaight of that judgement which the law shall give out against the transgressors thereof. Then from the Law, judgement shall proceed to Conscience; and Conscience shall vvitnesse against them of their transgressions against every precept of the law, wherein they shall be so cleerely convinced, that their particular finnes with the circumstances thereof, time, and place, though now they have cast them behind their backes. shall then be fet in order before them; and so justly every maner of vvay shall judgement goe out against them. Eliphaz spoke it fally to lob, thy one mouth and not I condemnes thee; lob 15.6. but most justly shall the ruler of the world lay it vpon the vvicked, out of thy owne mouth I indge thee, O thou enill and unfaithfull servant, the voyce of thine owne conscience and no other shall condemne thee.

And as this condemnation will be most righteous, so shall it be also most fearefull, not onely in regard of the manner of the Lords proceeding in the last judgement. but chiefly in regard of that irrevocable sentence of damnation, which shall be executed without delay. The Law was given with Thunder and Lightnings, and a thicke cloud ypon the mount, with an exceeding loud found of the Trumpet, so that all the people were afraid; yea, so terrible was the fight, that Mofes faid, I feare and quake, The lawes of mighty Monarches are executed with greater terror then they are proclaimed; what then shall we looke

How they shall be conuicted by the booke of conscience.

Luke 19. 22,

This judgement shall also be most terrible. Exod.19.16.

Moles trembled for feare at the giuing of the lave, what will the wicked doe at the execution thereof?

for,

Reuel. 6.14.

Rewel 6.15.

Mat.25.41.

Remembrance of this last iudgement, is a preservative against sinne.

Matth.Ic.

Indg.10.14. Matth.25.41. for, when the GoD of glory shall appeare, to judge the world according to his law? the Heavens shall patte away with a noyle, the Elements shall melt with heat, the Farth with the vvorks which are therein shall be burntyp, the Archangell shall blow a Trumpet, at the voyce whereof the dead shall rife. If Mofes the servant of the Lord, quaked to heare the first Trumpet, how shall the wicked, condemned in their owne conscience, tremble and quake to heare the second? Then shall the Kings of the earth, and the great men, and the roch men, and the chiefe Captaines, and the mighty men. hide themselves in the dennes, & among the rocks of the mountaines: (for what strength is there in man, who is but stubble, to stand before a consuming fire?) and or ever their doome be given out, they shall cry, Mountaines and Rocks fall upon us, and hide us from the presence of him that sitteth on the Throne: but when they shall heare that fearefull fentence, Depart from me ye curjed into enerlasting fire, prepared for the Dinell and his Angels; O how shall the terror thereof confound their spirits, & presse them downer to the bottome of hell? O fearefull sentence! (depart from me) what shall the creature doe, when the Creator in his wrath commands it to depart, and by his power banishes it from his presence? O man wilt thou consider in time, who shall receiue thee when God calts thee out from his face? or who shall pittie and be able to comfort thee, when God shall persecute thee with his wrath? affure thy selfe every creature shall refuse her comfort to thee, if a drop of cold water might be a reliefe vnto thee thou shalt not get it. Happie therefore are they vyho in time resolue themselues with Peter, Lord whither away Shall we go from thee show hast the words of eternall life? For they who doe now goe a whoring from the Lord, wandring afterlying vanities, shall in that day receive this for a recompence of their errour, Goe to the Gods whom ye have ferned: Your whole life was but a rurning backe from me, now therefore depart from me, and whither? into fire : and what fire ? everlasting fire : and with vvhom ? vyhom? with the Diuell and his Angels: thou half forfaken me, thou half followed them, goe thy way with them, a companion of their tormet. O fearefull sentence! Que cum it a fint bene notificum ageretur, si sam nunc sic nos peniteret super malis nostris, quomodo tunc sine villo remedio penitebit. It were good therefore, sayes Augustine, if now all men could so repent of their sinnes, as it is certaine in that day they shall repent without any remedy, for then the wicked will shed teares abundantly, but they shall be fruitlesse.

And if all this cannot waken thee to goe to the Lord Iefus youn the feete of faith and repentance, that in him thou mayest be delivered from this fearefull damnation. yet remember that feeing this judgement is supreame and the last, from which will be no recalling, most foolish are thou, if in time thou doe not foresee and prouide, how thou mayelf stand in it. Now if thy conscience condemne thee thou mailt get, if thou feeke, absolution in Christ, but in that day if the Lord condemne thee, thou shalt never be absolued the day before the Trumpet sound, mercy shall be preached to the penitent and beleeuers by the Gospel, but from the time that once the sentence is given out. there shall neuer be more offering of mercie; the doore shall be closed, though the wicked crie for mercy, and with Esan seeke the bleffing with many teares, yet shall they neuer finde it.

Of all this now it is euident, what an excellent benefit vve haue by Iesus Christ, in that wee are/deliuered from this three-fold condemnation. For first, being justified by faith, we haue peace with God in our consciences, that holy spirit of adoption testifying vnto vs that our sinnes are forgiuen vs: whereof arises in our hearts an vnspeakeable and glorious joy, which joy notwithstanding cannot be full nor perfect vntil the former sentence of our absolution be also pronounced, in the other two judgments, that in the houre of death we heare that joyfull sentence, Come to mee thou

Augustine.

The day before the last judgement Mercy shall be offered, but none after it.

By Christ we have deliverance from this threefold condemnation.

Mat. 25.21.

faith-

Mark 23.43. Mark 25.34. Yet our peace and ioy are not perfect in this life, and why?

1 John 3.20.

August.in loan.tract.

A great comforr, that the Christian knowes before hand the sentence to be pronounced vpon him. faithfull fer want, &c. This night thou shalt be with me in Pas radife: Come and inherit the kingdome prepared for you. Till then our peace is not alway without perturbation, our joy not without heavinesse, nor our confidence without feare; yea in our best estate vve liue vnder expectation of a better. For the judgement of conscience, suppose it be divine, yet it is not supreme nor absolutely perfect, because the light wee haue to enforme conscience is but in part. If thy conscience be euill and accuse thee, it cannot accuse thee of all the cuill which is in thee for if our conscience condemne vs. God is greater then our conscience, and will much more condemne. Deus fest in nobis, quod ipfi nefoimus. God knoweth that in vs which vve know not our felues. And if thy conscience be good & excuse thee, yet can it not beare record of all the good which God by the Spirit of Grace hath vvrought in thee. And therefore for our comfort may we turn that sentence, if our conscience excuse vs, God is greater then our conscience, and will much more excuse vs. And hereof it commeth, that our conscience can neither haue perfect nor perpetuall rest in this life, because (as is faid) it dependeth and looketh alwayes for that supreme & absolutory sentence of the highest Iudicator: yet so much affurance hauewe, and that vpon most certaine grounds, (whereof we will speake God willing hereafter) as makes vs in our greatest tribulations to reioyce, vnder the hope of the glory of God.

And heerein hath the Lord magnified his meruallous mercies toward vs, in that hee hath not onely set vs free from condemnation, but hath also forewarned vs beforewe come to judgement, that we shall not be condemned. Yea, so tender a regard hath the Lord of vs, that in his last and supreame Court, sentence of absolution shall first be pronounced upon his children, before sentence of condemnation be given out against the reprobate, that the godly sinding themselves in safety, should not be discouraged to heare the searcful rejection of the wicked. Let vs not there-

fore

fore beafraid, when so it shall please the Lord to remoue vs out of this earthly Tabernacle, seeing that before ever we goe, weeknow our sentence. Pharaoh his Butler was not afraid to goe before his Judge, because Ioseph foretold him that he should be restored to his office; and may not wee with greater boldnesse, goe before our King, seeing we are fore-warned that hee will restore vs vinto a more happy estate then that which we lost in Arao?

This we have spoken of the glorfous deliverance which the justified man hath in Ielus Christ: our best knowledge is but in a part, and we are not able to speake of these mercies of our God according to their excellencie, The Lord to able to doe unto us abone all that we can aske or thinke : The Christian may looke for much more to be given him through Christ, then any thing that ever he heard, or hath conceived in his owne minde. When Lot was compelled to goe out of Sodome by the Angels (he confidered not how mercifull the Lord was vnto him) & therefore lingred, and prolonged the time, but being thrust out of Sodome by the Angell, & set vpon the mountaine which the Lord had affigned to him for a place of refuge vnto him, then no doubt considering the greatnesse of that judgement which the Lord had executed vpon Sodome, the smoke whereof we may well thinke he faw, with Abraham, the next morne, mounting vp like the smoke of a Furnace, then no doubt. he was moued in his heart to magnifie the Lords mercie toward him: and if in Zoar, where he was still in feare, hee acknowledged that his life had beene precious in their eies who were fent to deliuer him, much more may weethinke hee was thankfull (at the first) on the mountaine, when he faw their fearefull confusion, and his meruailous preservation. It is even so with vs, vvce are yet in Sodome, which shortly will be burnt up with fire, the Lord doth daily fend his Angels to vs, warning vs to escape for our life, but alas, we prolong the time, we delay to turne to the Lord, loath we are to goe out of Sodome, and all because we know not

Gen. 40.12.

But how glorious this delucrance is, were shall best know when we shall be fer on mount Sion.

Gen.14.

(with

2 Cor.5. Renel.II.

How miferable are they who are not in Christ?

Tit. I.

Deliuerance by Christ pertaines not vnto all men, onely to them who are of the household of Faith. Rom.5. (with the Apostle) the terrour of that day, but surely when the Lord shall set vs on mount Sion, among those thousands which follow the Lambe, and we shall see the smoake of the damned ascending continually; when we shall stand at the right hand of the Lord Iesus, and shall heare that searcfull sentence pronounced on the wicked, and see the speedic and terrible execution thereof, the earth opening incontinent to swallow them, then shall we perfectly know how greatly the Lord hath magnified his mercies towards vs, in delivering vs from so fearefull a condemnation.

Last of all, as this is the happy estate of them who are in Christ, that now there is no condemnation for them, so is it the contrary miserable estate of the damned: doe what they vvill, every action of their life makes out the procede of their most inst condemnation, for to the vncleane all things are vncleane, yea, even their consciences are defiled and their prayers is abhominable and turned into sin, but thanks be to God through Iesus Christ, who hath delive-

red vs from this most vnhappy condition.

To them who are in Christ. 1 Albeit the former mentioned deliverance from the wrath to come be most comfortable vet this which is subjoyned should waken every man to take heed vnto himselfe, vvhen we heare that this deliuerance is limited and restrained onely to them who are in Christ. It is true, that by the offence of one man the fault came on all to condemnation, but by the obedience of one all are not made righteous, onely they who receive the abundance of grace, and gift of righteousnelle shall raigne in life through one lefus Christ. As therfore we have received withmour sclues by nature the sentence of death, knowing that weare borne heires of the vyrath of God by disobedience. lo wisedome craues that vve neuer rest nor suffer our eves to fleepe, nor our eye-lids to flumber, but that wee should recount our former sines in the bitternes of our heart, and water our couch with teares in the night, and call vpon the Lord without cealing in the day continually, vntill we find

that we are translated from darknesse to light : taken out of nature, and planted in Christ, and that first sentence of abfolution be pronounced to our conscience by the Spirit of adoption, Goe thy way, thy sinnes are forginen thee. For the Apostle vseth here this limitation of the comfort to certaine persons, thereby to declare that it appertaines not vnto the remnant of the world. When the originall world was ouerwhelmed with waters, none were faued but fuch as were in the Arke: when Sodome was burnt with fire, none were faued but those of the family of Lot : when Iericho was destroyed, none were preserved but such as were in the Family of Rahab; all these are figures shadowing vnto vs, that when the Lord shall come to cut downe the wicked with the fword or hooke of his justice to cast them for ever into the wine-preffe of his wrath, faluation shall belong onely to those who are of the houshold of faith, even that whole family whereof God in Ielus Christ is the Father : vyhich number is indeede exceeding small, if they be compared with the remnant and great multitude of the world : therefore let not their cuill example deceive vs, but remembring the kingdome of heanen suffers violence, let vs cast away these burdens and impediments, specially this sinne which hangeth fo full on, that wee may enter in time into the Arke of God, and Familie of K ahab, that so we may be saued.

We have here then first to consider a certaine distinction of mankinde, whereof some are in Christ, these are vessels of honour reserved to mercy: others out of Christ, and these are vessels of dishonour, ordained vnto wrath. This distinction is first made in Gods secret counsell, electing some, and leaving others according to the good pleasure of his will, and this is onely knowne vnto himselfe. It begins first to be manifest, when the Lord by effectuall calling separates his Elect from the children of wrath and disobedience, and then it is knowne but properly and truely of those onely who are effectually called: for that new name, which the Lord giveth, none knowes, but they who have received

Mat. 9.2.
As none were faued without the Arke, the Family of Lot, and house of Rahab.
Gen. 7.33.
Gen. 19.16.
Iofb. 2.

Mat. 11. 12. Heb. 12. 2.

A three-folde distinction of mankinde.

Made in Gods eternal counfel-

Made in this life by effectuall calling, of those who are chosen. Revel. 3.12. Shall be made most manifest in the day of generall judgement.

If wee fecke comfort of deliuerance from the wrath to come, we must goe out of out felues and fecke it in Chrift. it. By the judgement of Charitie, confirmed by the scene effects of grace in another, thou mailt conclude that hee is called, but by affurance of Faith, thou maift onely be certaine of thine owne particular faluation. But this diffinction shall be most clearely manifested in the last day, when the Lord shall gather all the Children of his good will together, at the right hand of Iefus Chrift, then shall hee declare vnto all the world, who they are that are his: the wicked shal see the righteous, and be vexed with horrible feare. when they shall see that such as they had in derision, have their portion among the Saints, Let it not therefore be fufficient vnto vs, that out of the generall maffe of mankinde we are gathered to the fellowship of the Church visible, but let vs examine how wee are in the Barne-floore of the Lord Ielus, whether as chaffe or corne, for a day of winnowing will affuredly come, wherein the Lord shall gather his good corne into his garner, and the chaffe shall be cast out into vnquenchable fire.

It is againe to be marked, that the Apostle having found in himselfe matter of death, which he humbly confessed in the end of the last Chapter, doth now goe out of himselfe. and rest in Iesus Christ, before hee can finde any comfort through deliverance from death, teaching vs, that if wee fecke comfort, wee must goe out of our selues, and seeke it in Christ. Surely a great cause of these manifold doubtings, feares, and viquietnes of minde, wherewith the godly are often troubled, is that they feeke in them felues grounds and warrants of their faluation; as though the Lord could not faue them, vnletle there be in them fuch a disposition. as in every point should be. This is one of Sathans subtle stratagems, to draw thee from Christ, and make thee to rest vpon thy selfe:if once he obtaine this at thy hands, & thou fuffer that Serpent to creepe in between the cand thy furety, and divert thy heart from repoling stedfastly vpon Christ, that not content to feeke supplyment of thy wants in him. thouseeke perfection in thy selfe, it shall be an easie thing

vnto

vnto thy aduersarie to disquiet thee, and shake thee too and fro, like a reede shaken with the winde, with distrustfull cogitations.

I confetTe indeed, it is most needfull vnto saluation, that thou finde in thy selfe the infallible signes and tokens of thy effectuall calling & ingrafting into Christ, but to think that because thou findest them not in persection, or findest beside them a remanent sinful corruption of thy nature, that therefore thou canst not be saued, is as much, as to thinke thou can't not be faued valetle thou be thine owne Saujour. Learne therefore from the holy Apostle, that how ever in thy selfe thou be worthy to dye, yet give this glory to Jefus Christ, that he is thy Saujour, be strong in him, keepe thy confideration and confidence you him. If Sathan charge thee with thy finnes, flyethou to Christs merits; if hee object to thee thine euill actions, remember thou Christs innocent suffrings; & for every thing wherewith he can charge thee, goe thou to Iefus thy aduocate, to be answerable for thee, So did Bernard, who in the houre of his death, being presented (as hee thought) before the Lords tribunall, and sharply accused by his adversarie for his finnes, he goes out of himselfe and runnes to Christ, I graunt indeed, fayes hee, that (as thou objecteft vnto me) I am vnworthy, and by no deeds of mine can I merit eternall life, yet I know the Lord Iefus hath a double right to the kingdome of heaven, one by heritage, and another by conquest, the first is sufficient for himselfe, the second for mee, ex cuius dono iure illud mibi vendicans, non confundor. And indeed except it had been eto giue it to poore penitent and beleeuing finners, what needed our bleffed Sauiour to have conquered that kingdome which was his owne before by heritage? Thus are we onely fure when we cast theanchor of our foules within the vaile, vpon that Rocke which is higherthen we, Iefus Christ.

To them that are in Christ.] The Apostle you see changes the manner of his speech: when he spake of the power

Yet we must finde in our selues infallible markes of Saluation.

A notable comfortarifing of Christs twofold right to the kingdome.

Bernard.

The Apostle excludes not himselfe from

that naturall miserie whereunto others are subject,

Neither excludes he others from that mercy which hee himselfe hath receiued.

I Tim. 2.15-

2 Tim. 4.8.

Naturalists blinded with prefumption doe farre otherwite. of finne remaining in our nature, he spake of it in his owne person, but when he speakes of our deliuerance by Jesus Christ, he speakes of it in the person of others. Thus the Apostle by an holy wisedome doeth order his speech for the comfort of the children of GOD: for least that other weake Christians might be discouraged by reason of their finnes, hee speakes of remanent sinfull corruption in his owne person, to declare that none, no, not the holy Apofiles are exempted from it. Of deliuerance againe he speaks in the person of others, least any should thinke that the grace of Christ were restrained onely to such singular perions, as holy Apostles, and were not also extended to others. Commonly these who are of such a tender Conscience, makes exception of themselves; as if the comfort of other Christians belonged not to them: the Apostle therefore includes within the communion of this benefite all whofoeuer Pastors, people, learned, vnlearned, poore, rich, weake and strong, prouiding that they be in Iesus Christ. Men who are truely godly, in the matter of miserie chiefly condemne themselues: therefore the Apostle calls himselfe the chufe of all jinners; but they never exclude others from the same communion of mercy: I know, sayes the Apollie, that there is layd up for mee a crowne of glory, and not onely for me, but for all them who lone the second appearing of the Lord lefus.

It is farre otherwise with natural I men, blinded with presumption, they extoll their owne righteousnesse aboue others & in their conceit with the proud Pharisee, condemneth every other man as a greater some than himself; they carry in their bagge two measures, by the one they take to themselves; making much of the smallest good, which is in them; by the other they give, setting that by for light, which is most excellent in another. Our Saviour properly expresses their corrupt judgement, when hee compares it to the light of the eye, which can see any other thing better than it selfe, & can espice a most sooner in another, than a beame

in it selfe. After this manner hypocrites looke out, curiosi ad cognoscendum visum alienam, desidiosi ad corrigendum sum alienam, desidiosi ad corrigendum sum: curious searchers of the life of others, careletse correcters of their owne. Mens peracute perspicions alienos errores, tarda est ad proprios cognoscendos desectus: the minde that sharply lookes to the faults of others, doth but slowly consider her owne desects: but let us learne by the precept of our biessed Sauiour, and practise of this holy Apostle, rather to looke to our selues, searching out our owne sins, then neglecting our selues, to prattle vainely of the sinnes of other men-

That are in Christ.] But now to come to the matter. The Spirit of God in holy Scripture expressed our vnion with Christ, by five sundry similitudes: first, by a marriage, wherin Christ is the husband, and we the Spouse. Secondly, by a body, whereof Christ is the Head, and wee the members. Thirdly, by a building or house, wherein Christ is the foundation or ground stone, and wee the vpper building vpon him. Fourthly, by the similitude of ingrafting, vwherein Christ is compared to the Vine, and wee to the Branches grafted into him. Lastly, by the similitude of feeding, wherin Christ is compared to the foode, and wee to the body which is nourished.

As for the similitude of Marriage: the strongest bands of conjunction that ever was betweene two creatures, was betweene Adam and Ene, for Ene was his Wife, his Sister, and his Daughter: his Wife, being joyned with him in marriage by God, she became one flesh with him: she was his Sister, made immediately by the hand of the same Father who made Adam, and that without Adams helpe: shee was also his Daughter, for of him shee was made, bone of his bone, and flesh of his flesh. All these wayes are wee allyed wnto Iesus Christ, wee are his Spouse, in respect of that mutuall contract and covenant which is betweene vs, hee hath marryed vs to himselfe in righteous single, independent, mercy, and compassion. We are his Sonnes and Daughters in respect of regeneration, which is our new creation: we are also his

Aug. confes.

Basil.bexam.

Our vnion with Christ expressed by fine similitudes in holy Scripture.

As Enewas to Adam, his wife, his fifter, and his daughter, fo are we ynto Chrift. brethren and listers in respect of the spirit of Adoption, by whom wee acknowledge God the Father of our Lord Iesus Christ, to be our Father also in him, and his Sonne Iesus to be our elder brother.

Yet this expresent not our allyance with Christ, & therfore other similar udes are yied.

Yet is our allyance with Christ so neere, that all these whereof wee have spoken cannot expresse it, and therefore vee shall finde, that there is not a way, by which in nature two things are made one, but from it the Spirit of God borrowes similitudes, to declare how Christ and we are one in him as the branch in the treeswee are of him as Ene was of Adam; we are of him, as the house is built on the foundation; we are one with him, and that many manner of wayes, one with him, as brother with brother, as husband and wife. as the body and the head, as meate and that which is nourished: what meruaile then considering all these, that the Apostle with boldnes breakes out in this glorious triumph. There is no condemnation to them who are in Christ? seeing we are in him as branches in the tree, it is not possible that wee can wither or decay for want of the lap of Grace, fo long as he doth retaine it, and that shall be for ever : seeing we'are in built on him like an house vpon a sure foundation, what storme can ouer blow vs ? let the winde rife, and the raine fall, wee shall not be over-throwne, because vve are the building of God, standing vpon a fure foundation: seeing we are his Spouse, who can have action against vs? our debts fall to be paid by our Husband, he liveth to make anfwere for vs: feeing we are his conquered inheritance, who will take vs out of his hand? My sheepe can no man take out of my hand (faith our bleffed Saujour.) Most happy then and fure is the state of all those who are in Christ Jesus.

John 10. 28.

In the similitude of ingrafting, foure things considered. But leaving other simitudes, let vs consider that this phrase to be in Christ, is borrowed from planting or ingrafting. Our Saulour vseth this same similitude, Iohn 15. And in it wee have these things to consider if first, who is the Stocke, or Roots secondly, who are the Graste, or Branches ingrasted thirdly, what is the manner of the ingrasting:

fourthly, some comforts and instructions arising hereof.

The Roote and Stocke whereinto this ingrafting is made, is Ielus Christ: called by himselfe, the true Vine: by the Aposses, the true Oline: by the Prophets, the roote of Iesse, and the righteous branch: this roote that great husbandman, the eternall God prepared to be as a stocke of life, wherein he ingrasts all of Adams lost posteritie, whom hee hath concluded to saue, to the prayse and glory of his mercy. After that in the sulnesse of time, God had sent him into the world, clad with our nature, and he had done the worke for which hee came, the Lord laid him in the graue, and as it were, set him in the graue, but at once like a lively roote he sprang vp, and rested not till his branches spread to the vt-termost ends of the earth, and till his top mounted vp vnto heaven, for there now he sits and raignes in life, who before was humbled to death.

The Branches or Grafts ingrafted in him are of two forts: first, all the members of the Church visible, who by external Baptilme are entred to a profession of Christ, baptifed with water, but not with the holy Ghost: this kinde of ingrafting will fuffer a cutting off, if then continue not in his bountifulnesse, thou shalt also be cut off. For they have not the fap of grace ministred to them from the stocke of life, but are as dead trees, having leaves without fruit, they have a Bem of goaline fe, but have denyed the power thereof. Thele are no better then Esau, who lay in the same wombe with Iacob, borne and brought up in the same Family of Isaac, which was the Church of God, marked also with the same Sacrament of Circumcifion: Nam ficut ille ex legitima mater natus, gratiam superbe preuit, & reprobatus eft, ita qui in vera Ecclesia baptizantur, & gratiam Deinon amplectuntur, cum Esimo reigiuntur : For as hee being borne of a lawfull Mother, proudely despised Grace, and was cut off, so they who are baptifed into the true Church of God, and embrace not the grace of God, shall be reiected with Elan; neyther shall it availe them, that by an externall kinde of ingrafting The flocke or roote.

John 15. 1.

Rom 11.17.

Ifaich, 11.1.

The branches, whereof fome are only externally ingrafted these may be cut off.

Kom. 11. 22.

2 Tim. 3.5.

Aug. de bap.cont.Donatist lib.10. cap. 10. Others internally ingrafted, and to these belongs this comfort.

Gal. 2. 20.

The manner of the ingrafting, it is made by the tword and Spirit.

Difference

Distance of place stayes not our vnion with him.

ingrafting, they have beene adjoyned to the fellowship of the visible Church.

The other fortare they, who beside the outward ingrafting whereof we have spoken, are also inwardly grafted by the holy Ghost into Iesus Christ, in such fort that Christ is in them, and they in Christ, and can say with the Apostle, Now I line, yet nos I any more, but Christ Iesus theethin mee; these have in them that same mingle which was in lesses, the onely sure argument of our spiritually vision with him; for if any man have not the spirit of Christ, the same who are quickned and ruled by his Spirit, are assuredly his;

• As for the manner of the ingrafting, it is spiritual wrought by the holy Ghost, who creating faith in our heait, by hearing of the Göspell, makes vs to goe out of our sclues, or transfer in Christian, & so to reliev pon him, that by his light we are illuminated, by his Spirit wee are quickned, by the continual surniture of his grace we personer, and increase in spirituals strength; in a word, so we live, that in our sclues we dee, Fuery Lampe of the golden Candlesticke hath his owner pipe, through which those two Olives, that stand with the Ruler of the whole world, empty themselves into the gold; that is, every member of the Church of Christ receiveth grace from that sulfiles of Grace which is in him, through the scoret conduits of the Spirit, whereby he causes the vs to grow, and preseveth our soules in life.

Though the be in heaven and wee on earth no distance of place can stay this vision: for seeing the members of the body, how so ever scattered through sundry parts of the world, so farre that many of them have never seene others in the face, are not with standing knit together by the band of one Spirit, into one holy communion, why should be denied, but that the Head and Members of this my slicall Body, are also one by the same Spirit, suppose the Head be in heaven, and the Members on earth? or what need is there to enforce for effecting of this vision, such a corporall pre-

fence

fence of Christ in the Sacrament, as cannot stand with the truth of Gods word?

Now the comforts that arife vnto vs of our communion with Christ are exceeding great: for first, we have with him a communion of natures; hee hath taken vpon him ours, and hath communicated his nature vnto vs. Of the first (after a fort) all mankinde may glory, for as much as Christ tooke not on the nature of Angels, but the nature of man, yet if there be no more, the comfort is small, yea, the condemnation of man is the greater, that the Lord Ie-fus came vnto man, in mans nature, and man would not receive him. But as for the godly, let them reioice in this, that the Lord Iesus hath not onely assumed our nature, but also made vs pertakers of the divine nature: before hee assumed our nature, he sanctified it, and now having by his owne spirition of vs.

It is a notable comfort that the vvorke of our perfect fanctification is not left vnto vs to do, the Lord Iefus hath taken it into his owne hand to performe it, what then shall hinder it? I am perswaded that be who hath begun this good worke in you, will performe it, against the day of lesus Christ. He who at his pleasure turned vvater into Wine: hee who made the bitter waters to become fweet; hee vyho makes the wildernelfe a fruitfull land, and the barren woman to become the mother of many children; in a word, he who callsthings which are not, and caufeth them to be, is hee notable to make finners become Saints? or shall bee not perfect that worke of the new creation which he hath begunne in vs? As for man he may beget children but cannot renew their nature; he may marry a wife, but cannot change her conditions, no more than Moles, qui Ethiopi fam duxit fed non potust ethiopiffe mutere colorem : who married an Æthiopian woman, but could not change her colour. But the Lord Lefus hath fo loued his Church, that he shall make it to himselfe a glorious Church, not having for or wrinkle. He

Comforts arifing of this our vnion with Chrift.

Communion of Natures.

2 Pet.14.

A notable comfort, the Lord who fancthied our nature that hee might affirme it, will also fanctifie vs feeming he hath vnited vs to himselte.

Phil. 1, 6.

Bern serm.de
mutatione
aqua in vinum.
Ephol 5.27.

Ezech. 16.6.

found vs polluted in our owne blood, naked and bare, but he hath washed vs with the vvater of regeneration: he hath anounted vs with his oyle, and coursed our filthic naked-nelle with his excellent ornaments, & by his spirit of grace he changed vs from glory to glory into his owne image.

A fortreffe against infidelitie, wee haue seene the one, Christ made like vs , let vs beleeue the other, we shall be like him.

Let this be vnto thee (O man of God) a fortrelle against thine infidelitie: by that part which thou feelt arready done. learne to beleeue that which yet is vndone. Is God become man? hath the God of glory appeared in the shape of a fernant? hath he beene crucified, dead, and buried in thy nature?be thou strengthned in Faith, give glory vnto God, thinke it not impossible that the Lord can make thee who art but the fon of man, the sonne of God; that of a feruant he can make thee a freeman; that from the grave he is able to raise thee vnto glory, & clothe thee who art mortall and corruptible, with the garments of incorruptibility. and immortality. It is a harder thing (faith (brifeftom) in our judgement that God should become man, than that man should be made the sonne of God: cum ergo audieris anod filius Dei factus fit filius Ada, & filius Abraha, dubitare iam define quod or tu qui es filisus Ada, futurus sis fibus Dei: a notable prop for our weake Faith; we see that the sonne of God is become the sonne of Adam, and the sonne of Abrabam, why then will we distrust, that we who are the sons of Adam shall also be made the sonnes of God?

Chrisoft. in Mat. hom. 2.

Secondly, wee haue in fefus Christ a communion of goods, he hath taken vpon him our sins, and the punshment thereof, he was wounded for our transgressions, and the chastisfement of our peace was layd upon him, and hath againe communicated to vs his rightcousnes and life, he hath not only given to vs himself for our Saviour, but also what occur is his, we may challenge as ours, by his owne free gift. As the body which is senceles in it selfe, enjoyes the benefit of sences in the head, and rejoyces therein as in her owner so we by our union with Christ enjoy as ours all that is his, though in our selves wee have no light, nor life, nor righteous the council.

By our vnion with Christ we have communion of goods.

teoulnes, by which we may fland before God, yet in him we haue all these. In the corporall marriage there is a communion of goods, folong as the one is rich, the other cannot be poore: how much more holds this true in the spirituall marriage? (eeing the Lord is our Shepheard, what then shall we mant?the Lord Iesus who is rich vnto all that call vpon him. is our husband, ipfe nobus factus est omnia, he himselfe vnto vs is become all things: he is a propitiation for our fins; he is the light by whom we are translated from darknesse; he is life to quicken vs that were dead in trespatses; he is the way wherein we must walke; he is the doore by which wee must enter: he is the garment which wee must put on; hee is the food whereupon wee must live; all these, and many moe names (faith Cyril) are attributed to Christ, to affure vs though in our selues we be void of all good, yet in him wee shall be enriched with all spirituall graces needfull for vs.

And thirdly, wee haue by our vnion with Christ a communion of estates, hee is touched with a compassion of all our infirmities, in all their troubles he was troubled; hee that touches you, touches the apple of mine eye. In our naturall body (faith the Apostle) if one member suffer, all suffers with it, much more is it so in the spiritual !: if the foot in the natural body be trod vpon, the head complaines, why hurt you me? as if the injury were done vnto it, but this feeling is far more lively in the miltical body: if Saul perfecute the members in Damascus, the head in heaven shall cry, Saul, Saul, wby perfecuteft thoume. Oh that on the other partwe were to lively and feeling members under our head, that every prejudice to the glory of God, done by man might grieue vs more then if it were done vnto our felues. Such was Dawids feeling affection, that he protesteth the rebuke of them who rebuked the Lord fell vpon him; Mine eyes (faith he) gush out rivers of teares, when I see how the wicked will not keepe thy Law, But alas, the want of this sympathy with the head, and remanent members, cuidently shewes that this spirituall life is but weake in vs.

Wee who have no good of our owne, enioy all good in our head.

Pfal. 23. 1.

By our vnion with Christ we haue a communion of estates. Zach. 2. 8.

1 Cor. 12. 16.

AET. 9 4.

Pfal. 119.

Laft

By our vnion with Christ wee are made sure of perseuerance.

Pfal. 146.

E(ay 40. 24.

Pfal. 49. 14.

They who are planted in Christ should be humble: the roote beares them, not they the roote.

Last of all, by our ingrafting into Christ, we have this comfort, that wee are lure of the benefit of perseuerance, and that because (as the Apostle faith) we beare not the roote, the roote beares vs : our faluation depends not vpon vs (for that were an vnfure foundation) it depends vpon him, because we are in him, wee grow and encrease; yea, the older we be in Christ, the more wee fasten our roote and flourish. for they who are planted in the Courts of the Lord flourish in their old age, and bring forth fruit : and whereas other branches may be pulled away from their stocke, eyther by violence of winde, or force of the hands of men, or at least confumed by length of time, it shall not be so with them who are in Christ, they keepe not him but are kept by him : because I am not changed, therefore yee are not consumed, O yee formes of Iacob: but as to those who are not planted in lesus, be who they will they shall be pulled vp, they shall not continue in honour. The Princes of the earth, their breath shall decay, they shall recurre to their earth, and their thoughts shall perish; the Indges thereof shall be made as vanitie, as though they were not planted nor somme, or as if their stocke tooke no roote in the earth. The Lord shall blow upon them, and they shall wither the whirle-winde shall take them away like ftubble. O filly glory of worldlings! which dyeth to them, oftentimes, before themselves, at least with them : their beauties confume when they goe from the houseto the graue, and their pompe doth not descend after them. Onely happy and fure is the estate of that man, who is in Christ: nevther life. nor death, things present nor things to come, shall separate him from the love of God.

Now the letions of instruction are chiefely two: the first is a letion of humilitie; seeing it is so that in Christ we have life, let vs be humble in our selves, for a smuch as that which we have, we have of another, so taught the ancient Fathers, agreeable to holy Scripture, eleaven hundred yeeres before vs: which I marke the rather to point out the agreement in one truth betweene vs and the Fathers of the Primitive

Church,

Church. Itafunt in vite palmites, vt illi nihil conferant, fed inde accipiant, unde viuant, sic quippe vity eft in palmitibus, vi vitale subminifret illis, non sumat ab ijs, ac per boc & manentem in fe babere Christum, o manere in Christe, discipulis prodest non Christo: the branches are so in the vine that they give nothing vnto it, but receives from it the fap of grace, whereby they live; but the vine is fo in the branches that it ministers life vnto them, and receives nothing from them: that therefore Christ abideth in vs, and we in him, is profitable to vs, vvhoare his Disciples, but not vnto himfelfe. Thus they learned from our Saujour, who in his speech to his Disciples denyes that man is able to doe any good thing without him:as the branch can beare no fruit except it abide in the root, no more can ye, except ye abide in me, for without me, yee are able to dee nothing. And that which is subioyned doth yet more humble vs, pracifo palmite potest de vina radice alius pullulare, qui autem pracisus est non potest sine radice vinere : though a branch be cut off from the root, another may fpring out, but the branch which is cut off cannot live, without the root it withereth. and is meet for nothing but the fire : hee that falleth away from Christ shall perish like a withered branch, but the Lord Iefus shall not want another vvho shall grow vp in him ; we fland by faith, let us not be high minded but feare.

The lecond is a lelion of thankefulnelle, vve who profeile that we are in Christ should be fruitful in good works, herein (saith our Sauiour) is my Father glorified, that yee beare much fruit. There is such a lively power in this stocke of life, that they vvho are planted in him flourish incontinent. Proofe hecreof we have in Lidia, and in the Theese crucified with Christ, and converted by him. Aarons rod was no sooner changed from a withered sticke into a flourishing tree, then hee is from a barren malesactor into a fruitfull professor, for see what a fruit hee beares in an instant, he confesses his owne sinnes, he rebuketh the sinnes of his companion, he giveth a good testimony vnto Christ,

Confil.2. Arauficanu exCarranza.

Ibidem.

Rom.11.16.
They who are planted in Christ beare fruit so soone as they are planted.

and

and earnestly prayes that Christ would remember him. when he comes into his kingdome. Alas how may this make vs ashamed, who so long have professed Christ, but hath not bene fruitfull in good workes? The Pfalmist compares a godly man to the Palme-tree, which (as Plinie writeth) groweth by the waters side, and in moyst places, and is in Summer & winter both flourishing and bearing fruit. But the wicked & carnall professors of this age are become worse than that figge-tree which Christ cursed, for it had leaues albeit no fruit : but they (as Jerome complaynes of the shamelesse sinners in his time) have cast away the very leaves alfo; an evident token that they were never planted in Christ Iesus, they have done nothing in their lives to glorifie God, and may looke as little to be comforted by him in their deaths: but of this vve shall have occasion to speake more hereafter.

By flesh is meant our naturall corruption, and how workes of the flesh are done by spirits.

Who walke not after the flesh, but after the spirit. ] Albeit the comfort of our deliverance by Christ be exceeding great, yet least it should be vsurped of those to whom it belongs not, the Apostle as hee hath before restrained it to them who are in Christ, so here hee gives vs an evident marke whereby wee may know them, to wit, that they are such as walke not after the flesh but after the first. Where before we enter into the doctrine, it is necessary wee know what the Apostle meanes by the word, flesh. Among many fignifications which it hath in holy Scripture, it is here vied to expresse the whole sinfull corruption of our nature, repugnant to the Law of God, not only carnall actions done in the members of the body, but also sinful motions and affections. Diabolus enim (um fit firitus, agit tamen opera carnus: for Sathan notwithstanding he be a spirit, yet doth he the workes of the flesh: and the Apostle reckons out pride, enuie, and fuch like, among the vvorks of the flesh. This may ferue to beat downe the prefumptuous conceits of those who proudly instific themselves, & thinke themselves free from sinne, because they are cleere of the carnal action:

Ang. de cinit. Dei.lib. 14. Gal. 5.22. action; as if the word of God did condemne sinne in the branch onely, and not in the roote also.

This corruption of our nature for three causes is exprest by the name of flesh: first, because it is propagated from man to man in the seede of flesh: secondly, because it is executed in our earthly and carnall members: thirdly, because it is nourished, strengthned, & augmented by outward and fleshly objects, and so by this name our corruption is distinguished from the corrupt nature of apostate Angels, which is not propagated, nor nourished, nor executed, as ours is, and therefore called by the Apostle, spirituals wickednesses.

By the Spirit here againe I vinderstand that new and spirituall disposition which the Spirit of God worketh in our minde, will, and affections, conformable to the Law of God, whereof it is euident, that all our motions, affections, and actions, before the Spirit of Christ sanctifie and reforme vs, are flesh and not Spirit: and againe, that even the Christian after his ingrasting into Christ, hath remaining in him, while he dwelleth in the body, some carnall and sinful corruption, which notwithstanding, they allow not, cherish not, follow not, they walke not after it, but rather endeuour all they can to weaken and suppresse it.

Here then, first is reproued that error of the Papists, who writing on this place, expound these words after this manner, there is no damnation, that is, no damnable thing, no act that descrueth to be condemned. The Apostle saith not here, there is no flesh, that is, no sinfull corruption, in them who are in Christ; but he saith, they who are in Christ walke not after the flesh. To maintaine this error, they vphold another: for, Thomas Aquinas writing on this place, saith; Primus moins concupicentia adultery non est peccatum, quia actus est imperfectius, sed si accesseric consensus, tunc est actus perfectius & peccatum: The first motion (saith he) of the lust of adulterie is not sinne, because it is an unperfect act, but if consente giuen to it, then it is a perfect act, and is sinne. Coster in his little Enchiridion affirmes that

For three caufes is our finfull corruption exprest by slesh.

Ephef. 6. 12.

By the spirit is meant the new disposition of the whole man wrought by spirit.

This place erroneously expounded by the Papists.

They maintaine that concupifcence, without confenting to it, is no finne.

Aquinas.

Cofter Enchi.

concupiscence proceeds from sin, and tendeth vnto sin, but is not sin, which he labours to expresse by this similitude: he that heares (saith he) another man speaking silthy language, and consents not vnto it, but rather is angry at it, and reproues it, sinneth not, but merits a greater reward: even so, when our concupiscence sends out any sinfull motion, if we consent not vnto it, vve sinne not. And the Fathers of that Councill of Trent, vvhich have as many curses as Canons, have decreed in this manner: This concupiscence which sometime the Apostle called sinne, the holy-Synde declares that the Catholike Church did never understand it to be called sinne because it is truely and property sinne in the regenerate, but because it commeth from sinne, and inclinate to sinne.

Now because this is a mother error, which brings forth and strengthens many other errours, wee will shortly disproue it by Scripture, reason, and antiquitie. In the end of the last Chapter, the Apostle condemneth the motions of concupiscence for sinne, even when consent is not given who them: for he protests of himselfe, that he resisted these motions of sin, but was oftentimes, fore against his will, captived by them, he condemnes them as evill, albeit hee gave no consent vnto them: for the Law (as I have said) doth not onely condemne sinne in the branch, but also in the root, there shall not be in thee an ensil thought against the Lord the God.

And this is also confirmed by reason. Gonsent in it owne nature is a thing indifferent, if that whereunto I consent be good, my consent is good; but if it be euill, my consent is euill: if the first motion of sinne be not an euill thing in it selfe, (as they say) then it is not an euill thing to consent vnto it: for that which is not euill in it selfe, by my consenting cannot become euill. It is not then the consent following, that makes the preceeding motion to be euill, but it is the preceeding euill motion that makes the subsequent consent euill. Now as for Coster his similitude, it makes plainely against himselfe: for it is true indeede, that he who heareth

Coffers Similitude makes against himselfe.

Their errour

Conc. Trid.

By Scripture.

By Reason.

euill spoken, and reproues it, is worthy of praise; but it is alfo true, that he who fpake the cuill hath finned : even fo.albeit we doe well when wee confent not to the motions of concupiscence in vs, yet concupiscence is not the leffe to be condemned, because it hath sent out into the care of our foule that voyce of a filthy defire which is not agreeable to Gods most holy Law.

And of this same judgement with vs are also the ancient By ancient Fathers: Cum concupifco, quamuis concupifcentie affenfum non prabeam, fit tamen in me quod nolo, & quod etiam non vult Lex: When I lust (faith Augustine) albeit I consent notto my loft, yet that is done in me which I will not, and which alfo the law will not. And againe, desider ium tuum tali debet esse ad Deum, ut omnino non sit ipsa concupiscentia cui resistere open teat : reliftis enim. & non confentiendo vincis, fed melsus eft hostem non habere quam vincere: Thy defire thould in fuch fort be vnto God that there should not be in thee at all so much as concupifcence which hath neede of reliffance; for thou relists, and by not consenting thou ouercommest, but it were better not to have an enemy then to overcome him. With him agrees also Bernard, Genus illud peceati quod toties nos conturbat, reprimi quidem potest. & debet per gratiam Dei (concupiscentias loquor & prana desideria) ut non regnet in nobis, nec demus membra nostra arma iniquitatis peccato, & sic nulla eft damnatio bis qui sunt in Christo, sed non eigeitur wisi in morte: That kinde of sinne (faith he) which so oft troubles vs, (concupifcence and euill defires I meane) may and should be repressed by the grace of God, so that it raigne not in vs, and that wee give not our members weapons of vnrighteousnesse to sinne; and that way there is no damnation to them who are in Christ, yet it is not cast out but in death. Thus doth Bernard clearely agree with vs in the exposition of this place. Of all which it is evident, that the motions of concupifcence are cuill and finfull, even when they are repreifed, and no confent given vnto them.

But now leaving further improbation of this error, wee

Fathers.

Aug. Ser. 5.

Aug. Ser.de Temp. 45.

Bernard.

A holy converfation is an infallible token of our vnion with Christ, Bernard.

Profession of Christ in prophane men is like Iosaphats garment on Achab.

Renel. 21. 17.

1 Cor. 6. 11.

2 Pet. 1.10.

1 Cor. 5. 17.

come to observe such instructions as are given vs in these words. And first we see that a godly conversation is recommended vnto vs as an infallible marke of our spirituall ingrafting into Christ Iclus: Sicut enim corports vitam ex motu dignoscimus, sta fidei vitam ex bonis operibus : for as the life of the body is discerned by mouing, so the life of Faith is knowne by good works. We esteeme that body dead, or at least neere vnto death, which is not able to moue, nor doe any action pertaining to a naturall life, and fo may we think that foule dead in finne, which walketh after the flesh, hauing no delight nor power to execute any spirituall action. It is not then a naked profession of Christianitie, which will proue vs to be in Christ; Profession without the power of godlinetle will helpe thee no more, then change of garment helped wicked Achab in the company of good Iofaphat, for through it the arrow of Gods vengeance pierced him among the thousands of Ilrael; and all the pretences of men who worke iniquitie shall not in the last day saue them from that fearefull fentences depart from me, I know you not. Let the carnall professors of this age, hearken to their doome before hand, which affuredly they shall heareat the last if they goe on still in their fins. Let vs not be deceived: scarefull is that sentence, No uncleane thing, none that workes abhomination [ball enter into that heavenly citie; and fuch have we beene all, but bleffed are they who are washed, santified and instified in the Name of the Lord Iefus, and by the Spirit of our God. The bastard Christians of our time have learned by the light of the word, to put good workes out of the chaire of merit, and justly, for Iefus Christ onely should sit in that chaire, but have not yet fet them downe in their owne place: for though they be not meriters of eternall life, yet must they be thy witnesses to prooue that thou art in Christ: by thy workes, not by thy wordes, shalt thou be judged at the last day. Of this hath our Sauiour forewarned vs and therefore doth the Apostle counsellys, make fure your calling and Election by well doing. If any man be in lesus let him become a new

new creature. For if we say that we have fellowship with God and walke in darkenesse, we doe but sye.

Sathan hath two strong armes, whereby he werestles against man, if with the one, which is Desperation, he cannot thrust thee downe vnto hell, then shall he prease with the other to mount thee on the chariot of presumption, that so he may send thee away posting to damnation; puft vp with a falle conception of mercy, when as in the mean time thou halt no warrant that the mercy of God in Christ doth appertaine to thee. This presumption (faith Barnard) is infidelis fiducia, it seemes vnto them vvho are swelled therewith a strong Faith: if you talke with them they will tell you they are most fure of faluation, & that they never doubted thereof, yet in very deed it is but a faithleffe confidence, whereby Sathan doth miserably deceive themsfor hee careth not suppose all thy dayes thou hould a generall conceit of mercy, so that hee finde by thy fruits that thou art not in Christ. Let vs beware of this presumption, let vs not proclaime peace to our selues, when there is no peace, neither bleffe our selves in that state of life wherein God vvill curse vs, but in feare and trembling vvorke out our owne faluation, making our Faith manifest by good works: for the best argument to prooue that we are in Christ, is this, that we walke not after the flesh.

And that vve may yet more be mooued to flye the lust of the flesh, let vs consider how the Apostic oppones these two as contraries, vvhich cannot consist together, to be in Christ, and to walke after the flesh. It cannot therefore but be a great dishonouring of Ghrist, vvhen they vvho professed by vvord, that they are his, doe by their vvicked deeds deny him: for the euill life of a professor, in effect, gives out this false testimony against Christ, that there is no power in his death, no vertue in his resurrection, no renuing grace to sanctifie those vvho are his. Turkes and Pagans who plainly deny him, do not derogate so much from the glory of Christ, as do profane professor of his name:

I John I. 6.

Sathans two armes, Desperation and Presumption.

Commonly Sathan tempts with Prefumption.

They dishonour Christ highly, who say they are in Christ, and walke after the steft.

tolerabilius

Aug.contr. Pelag.lib.3. cap.21. tolerabilius enim lingua qua vita menitur, the lye (saith Augustine) which is made by the tongue, is more tollerable then that which is made by the life: where the tongue professes Christ, and the heart is given to impiety, this is not professio, sed abnegatio Christi, a profession, but a denying of Christ.

Onely apoflate Angels and men beare falle witneffe against God.

It is a great fin to beare falle witnesse against our neighbour, but a greater sinne to beare falle vvitnetle against the Lord. Euery creature in their kind giues a true testimonie vnto God, the heavens declare his glory, the earth, & all that therein is fets forth his goodnes, yea the little Emmet proclaimes his prouidence: hee must be a prouident father. that hath put so great providence in so small a creature: only apostate Angels & men are falle witnesses against the Lord, Sathan lies somtimes against his mercy: as when he faves to the penitent and beleeuing man, God will not forgiue him: sometime against his iustice, when he beares the vyicked in hand that God will not punish him; sometime against his prouidence, when he would perswade the afflicted that God cannot deliuer them. And for the apollate man, he is also a false vvitnesse against God, he called himselfe the child of God, & behold, he carrieth the image of Sathan; as if the Lord begat children to another image & not to his owne. Certainly the finfull life of one professing Christ, is a publike testimony, falsy proclayming to the world (as I haue faid) that there is no vertue in Christ and that he is such a Saujour as can neither sanctifie nor saue from sinne such as are his; a fearefull blasphemie.

aprofesior faies in effect, there is no vertue in Christ.
A godly life is the first martirdome, without which the second mattyrdome, which is suffering for Christ, is not acceptable to him.

Cyp.de dupli-

ci martirio.

An cuill life of

All Christians are not honoured with the second martirdome, that is, to be Christes vvitnesses by suffering of death for his truths sake; yet all are bound by a godly life to be vvitnesses of his saving and renuing power, serving forth his marveilous vertue, who hath translated vs from darknesse into his light. Tota vita martyrium esse debet, boc est testimonium deo reddere, &e. the whole life of a Christian should be a martyrdome, that is, a continuall witnessing of

the truth of God, and this is so necessary, that without it the fecond Martyrdome, that is, the testimony which thou bearest to the truth of God by shedding of thy bloud, is worth nothing: it auailes not to give thy body to be burnt in the fire, vnleffe that first thou mortific thy earthly members, and by reasonable service offer up thy body a linely and an acceptable service to God. And hereunto also tendeth that which he subioynes. Efficacius est vita quam lingua testimonium, habent etiam operasuam linguam, &c. The testimony of the life is more effectuall then the teltimonie of the tongue; workes have also their owne languages, yea, and their owne eloquence, though the tongue be filent: therefore our bletfed Saujour in the Gospell saith, The workes which the Father bath ginen mee to doe, the same workes that I doe, beare witnesse of mee . Like as (faith Cyprian) good workes profeiles that there is a God, so euill workes fay in their owne kinde that there is no God, nor knowledge of the most high. Thus it is a most fearefull sinne for them to walke after the flesh, who professes that they are in lesus Christ.

For no sinne can be committed of them without horrible facriledge: euery worke of the flesh, though done by a Pagan is a transgression of Gods Law, which shall be punished vnto death : but the same committed by Christians are not onely finnes, but facrilegious finnes, and that of the highest degree. Then came the sinnes of Belshazar to the height, when to all his former sinnes hee joyned the abuse of those vessels which were holy: to have drunke intemperately for the honor of his Idol in any vetfell was a fearefull sinne, but to doc it in the Vessels dedicated to the honour of the true God, was a double sinne : yet is this facriledge small, if it shall be compared with thine, who profelling Christ, livest prophanely : he abused dead vessels of God and Silver, but thou erecteft a Temple for the living God in a temple of Idols: thou defileft the Sanctuary of God with all vncleannesse: those vessels which by Baptisme

Col. 3. 5. Rom. 12. 1.

Iohn 5. 36.

Sinnes of men professing Christ are not committed without facriledge. Dam §. I.

More fearefull then Belfhazers. Indas punished fooner then Caiaphas.

A Christian life cannot be led without a battell.

In naturall men there is also a battell, but not betweene the Flesh and the Spirit, the marke of God, were separate and sealed to his holy seruice, thou abusest to the service of Sathan: by profession thou art militant vinder the Banner of Christ, wearing his badge, but by action art a servant to his Adversary: like as studies thou does the Christ with thy mouth, and with thy hand thou betrayes him: Let carnall professors looke on him, and they may see that a more searefull sudgement abides them then the open enemies of Christ Iesus, himselfe became his owne executioner. Neither (aiaphas, nor Pilate, nor the false witnesses, nor the people vivo cryed, crucifie, were so sodainely sudged as Indas: let men therefore learne either to make their lives, in some measure, answerable to their Christian profession or essential they will walke after the flesh, set them seave off any more to vsurpe the Christian name.

Wee have here further to learne, that it is not an easie worke to leade a Christian life, but most hard, considering that it cannot be led without a continuall battell betweene two parties, the Flesh and the Spirit: of so contrary a dispolition, that the flesh lusts alway against the spirit, and the spirit against the flesh; it is not possible weecan walke after the one (the Spirit) valetle continually we relift the other (the Flesh.) And this battell is so proper to the Christian. that none in the world can fight it but he onely. It is true, that in men ynregenerate there is a battell betweene Reason and Affection; Reason oftentimes refusing that, for some vvorldly respect, which Affection commaunds : and in like manner, a battell betweene a naturall conscience, and naturall affection; an example whereof wee have in Pilate, the light of his conference forbidding him to condemne Christ. nathrall affection, and feare of Cafar, compelling him to do the contrary. But these battels in the vnregenerate are not battels betweene the flesh and the spirit, but betweene flesh and flesh; for in an vnregenerate man there is nothing but flesh: it being true in them all, which is spoken of those in the originall world : I will strine no more with man, for hee is

Genef. 6. 2.

but flesh. But in the Christian the contrary parties are, the new man and the olde, the flesh and the Spirit, nature regenerate fighting against nature vnregenerate, with such restletse oppositions, that there shall be no perfect peace. till the one have extinguished the other, the life of the one being the death of the other. Onely happy are they who in this life are exercised in this battell; those are the good Souldiers of Ielus, for whom is prepared the Crowne. As for other who fight it not, though they be at quietnesse vvithin themselves, yet their peace is wicked and perverse: there being in them an agreement of all their powers to rebell against God: Ubi enim non eft bellum, ibi pax peruerfa, where there is not this Christian battell, there is a miferable peace, the end whereof out of doubt, shall be more miserable perturbation: what hope can those vyretches have, that at length they shall over-come, and obtaine the Crowne, who have never done so much as beginne to fight?

But to returne: the difficultie of this Christian battell appeares the more, if wee confider that it is without intermission, that our adversary is not externall neither such as stands alway upon circumstances of time and place, and exteriour objects to impugne vs; but being internall and domesticke inuades vs with restletse affaults, euen then when the outward occasion serueth not, The flesh (saith Bernard) is an enemy; Hoftss quem nec fugere pofumus, nec fugare: circumferre illum neceffe eft, which we can neither flye, nor yet chase away from vs, a necessitie lies vpon vs to carry it about with vs, we cannot flye from it. Non enim post nos, fed in nobis nos sequitur, for it followethys (faith Ambrose) not after vs, but in vs. A belieged Citie is fooner betrayed by fecret enemies vvithin, then suppressed by open enemies without; it is not the plaine battell ordered before vs. which we have so much to feare, as the traines and secret ambushments of our aduerlary: if we ouer-come his power, which is within vs, his forces shall be soone enfeebled which are

Ang. ser. 12.

The difficultie of the Christian battel wherin it appeares.

Bernard.

Ambrose de pænit. lib. 1. cap. 14.

without

Seeing there are in vs two parties, let vs help that which we would haue to preuaile.

Bafil, serm. 2. de iciunio.

Our best estate in this life is a fighting.

Ang, de temp. ferm. 45. 2 Cor. 2. 14.

Bernard.

without vs. O, what neede haue we therefore in all the actions of our life to walke circumspectly? wee have neede of cies within, and without vs, that we may discerne the inward defires of the Spirit from these of the flesh; and may looke rightly on those outward objects which may cherish the one, and suppresse the other. In a battell betweene two, euery man affifts that partie, which he would faine have to be victorious; for the help of the one (faith Basil) is the ouerthrow of the other: so is it in this combat betweene the flesh and the Spirit; the Flesh being strengthened by outward allurements and carnall exercises, quencheth the Spirit, and bringethit in Subjection, but the more the body is Subdued by moderate discipline, the stronger waxes the man of God. Happy were wee if our care were continually to strengthen the one, by all spirituall exercises, that we might daily weaken the other.

For the greatest perfection whereunto we can attaine in this life, is to fight against these lusts of the Flesh, which fight against our soules. Our life (faith 106) in the earth, is a warfare, Bellum eft, non triumphies, it is a battaile, not a triumph, faith Augustine : though after many particular victories the Lord put that voice of triumph many times into our mouthes, thankes be to God, who alwaies makes ws to triumph in Christ lesus, yet let vs remember that incontinent we must fight againe: so long as we are in this mortall body, wherein the Flesh lusts against the Spirit, we cannot be free from carnall and euill defires. If thou diffemblest not, thou shalt alway finde within thy selfe something which hath necde to be resisted : for our sinfull superfluities (saith Bernard) are such putata repullutant, effugata redeunt, & reaccenduntur extincta: that being cut off they fpring out againe, chased away they returne againe, being quenched they are kindled againe. Velis, nolis, intra fines tuos babitabit lebufeus, will thou, nill thou, the Iebusite shall dwell within thy borders : Subiugari, poteft, exterminari non poteft, he may be subdued, but cannot be rooted out.

And

And this againe do we marke for the comfort of weake consciences; it is Sathans subtilitie, whereby commonly hee disquiets many, that because carnal corruption is in them, he would therfore bearethem in hand that they are none of Christs. In this he playes the deceiver, he tries vs by the wrong rule when he tries vs by the rule of perfect sanctification, this is the square which ought to be laid to Christs members triumphant in heaven and not to those who are militant here vpon earth: Sinne remaining in me will not prove that therefore I am not in Christ, (otherwise Christ should have no members vpon earth) but Grace working that new disposition vyhich Nature could never effect, proves vndoubtedly that vve are in Christ Iesus.

Let this therefore be our comfort, that albeit there be in vs a fleshly corruption, yet thanks be to God we walke not after it, that is, we follow not willingly the direction & commandement thereof. It is true, and alas we finde it by experience, the regenerate man may be led captiue (for a time) to the law of sinne: hee may be pulled perforce out of the way of Gods commandements, vwherein he delights to walke, and compelled to doethose things which hee would not, yet even at that same time he disclaimes the government of the flesh, mourning and lamenting within himselfe that he should be drawne from the obedience of his owne

Lord and gouernour, the spirit of lesus.

And indeede it is worthy to be marked that what ever service the regenerate man gives vnto sin, it is like the service that I fract gave to Pharaoh in Egypt, throwne out by oppression, and therefore compelled them to sigh and crie vnto God: but the service which the regenerate man gives to the Lord, is voluntary, done as vnto his most lawfull superiour, with gladnesse, ioy, and contentment of minde. Happie is that man who can make this reply to his spiritual adversary, when hee is challenged of his sinnes: It is true (O enemie) that I have done many things by thy entisement, yet herein I reioyce, that what soever service I

Christs members militant & triumphant, are not to be triedby one rule.

There is fleshly corruption in the Christian militant, but he followes it not.

Any service the Christian gives to sinne, is throwne out by oppression, like that which Israel gave to Pharach.

nauc

haue done to thee, it is now through the grace of God the matter of my griefe, but the weake service I have given vnto God, is the matter of my joy.

That our life is called a walking, teaches vs foure things.

The life of a Christian is a remouing from cuill to good.

If at 1.16.17.

Luke 16.13.

2 Tim. 2.19.

Baf.in Pfa. 1.

Many bastard Christians have never yet risen from euil, farre lesse remoued to good:

But died in the same state wherein they were borne.

Moreover, in this Metaphor of walking, we are taught, that as the walking of the body is a mouing from one place to another, so the Christian life is a continual mouing of the heart from one thing to another, that is, from sinne to lanctification: departing from our selves that we may draw necre vnto God: both these are comprised by Esay, Cease to doe enill, learne to doe good. Our progrette in this journey is not made, pedibus, fed affectibus, by motion of our feete, but of our affections, but the beginning thereof is a departing from cuill. No man can ferue two Masters : hee who will draw necre to the Lord and call vpon his name, must depart from iniquitie. Signt in gradibus oc. in the going vpof a staire (faith Bafil) the first step raiseth a man from the earth, & then he goes vp by degrees till he come where hee would be; so is it in our owne conversion, principium perfectionis ad Deum, eft discessus a malo, the beginning of our journey to God, is a departure from euill. This I mark for the vvakening of those vpon vvhom the Lord Iesus hath called, but they have not yet with Lazarus rifen out of the grave; nor with Matthew forfaken their receit of custome; yea, have not so much as with the man sicke of the pallie rifen out of their bed (of securitie) far lesse haue begun with Danid to run the way of the Lords Commandements: they have not learned to forfake euill, much leffe to follow that which is good: the Lord hath called vpon them, but they have not gone one foot from their old fins: bene ambulant pedibus, sed male morebus: their feete are straight, but their manners are exceeding crooked : they make no progresse forward toward the Lord of Sion; they delight to abide still in Babell & Egypt.vvorking without rest, but their labour is vnprofitable: Ambulant in circuitu, they walke as in a circle, the centre whereof is Sathan, the circumference fundry forts of fins beyond which they walk not > not: from one of these the wicked walkes about to another, in such sort, that incontinent they returne to the same; they weary themselues in the way of iniquitie, but are still in the same place at their going out of the vvorld, wherein they came into it, that is, as they were borne in sinne, so they die in sinne, their miserable life not being a walking in the way of godlinesse, but a wallowing in one and the selfe-same

puddle of finne.

But leaving them, let vs marke for our instruction in this Metaphor of walking, that we are not yet where we should be; we have not attained to the end of our journey : therefore every day should we gird up our loynes, remembring that warning which the Angell gaue to Eliah, as most pertinent vnto vs , Arise and walke, thou hast yet a great iourney to goe. Of the children of God (faid Theophilactus) quidam (unt in patria, quidam in via ad patriam: some areat home in their owne country, some are in the journey homeward; but woe vnto them who are neyther in their owne Country, neither in the way vnto it: we are not therefore to lettle our selues here, as if we had no further to goe, but must walke forward through this valley of teares, from frength to strength, till at last we appeare before the face of God in Sion. Adhucin Egopio detinemur, Promissionis terram nondum fortiti sumus, quomodo igitur cantabo canticum domini in terra aliena? we are still detained in Egypt, we have not yet obtained the land of Promise, how then shall I sing the songs of the Lord in a strange land? We are not yet past the red sea, northe vast Wildernesse, northe fiery Serpents, what shall we doe, but water our couch, night and day, with teares, and with fearcand trembling walke on the rest of the way which yet is before vs.

Thirdly, seeing vvee are in a journey, let vitake heede that wee keepe the way, otherwise our life shall be a vvandring from God, not a walking toward God: the Way is Christ, I am the Way, if we abide in it, wee shall walke vvith God, as Enoch did; before God, as Abraham did; toward

So long as wee are here, we are not at the ende of our iourney, and therefore should not rest. I Kings 19.7. Theoph. in 2. epist. ad Cor.

Ffal. 84. 7.

Basil. tom.1.

3 Seeing our life is a walking, take heede we keepe the right way. Iohu 14, 6.

God,

Ber in paruis Sermonibus, Serm. 23. God, as Danid did. O happy turne, wherein Christ is both the end, the way, and the guide. Eamus pest Christum, quia veritae; per Christum, quia vi; ad Christum, quia vita: Let vs walke after Christ, because he is the truth; let vs walke in Christ, because he is the way; let vs walke toward Christ, because he is the life. If yee looke to the companies of men in the world, yee shall see some in stead of following Christ, slying from him, Quienim male facit, edit lucem, for hewho doth cuill hateth the light: others, where they should follow him, runne before him, not waiting upon his light and direction in matters of his worship, but tollow their owne spirit, doing that which is good in their owne eyes: they run with zeale, but not in the right way.

For hee that walketh after the fleih, shall at length encounter with death.

Gal. 6.

And we have so much the more to take heede vnto the vvay, because every mans course declareth vvhat kinde of man he is, whether carnall or spirituall, and what will be his end : he that foweth to the flesh, of the flesh shall reape corruption, but hee that fowerh to the Spirit, Shall of the Spirit reape isfe ever lasting. I am perswaded there is no man among vs, vvho will not say he would be at the best end, which is, eternall life; but here is the vvonderfull folly of men, the proposed end of their pilgrimage vyhereat they yould be is heaven, but the vvay wherein they walke, is the vvay that leadeth close into hell. Who will not esteeme him a foole, who inword faith his journey is toward the South, and yet for no mans warning will refraine his feete from walking toward the North? but more foolish is he, who professing himselfe a Pilgrime trauelling towards heavenly Ierusalem, keepes notwithstanding a contrary course, having his backe vpon heaven, and his face toward hell; walking not after the Spirit, but after the Flesh. O pittifull blindnesse and folly! how many witnesses of God haue fore-warned thee in thy life, all crying to thee with a loud voyce, this way wherein thou walkest (O sinfull man) is the way of death? he who lives after the Flesh shall dye affuredly; yet wilt thou not returne, nor change the course of thy life,

to walke after the living God, that thou maift be faued?

And having once found the right way which may leade vs vnto God, let vs ftrengthen our selues to walke in it by thosethree most notable helps of a godly life, delivered to vs by David, in three verses of the 119.P/al.ver. 37.0 Lord I have determined to keepe thy Word. 58. I have made my Supplication in thy presence with my whole heart. 59. I have considered my wayes, and turned my feete unto thy testimonies. Determination is the first; it is a good thing by settled refolution, to conclude with thy felfe that thou wilt live godly. Supplication is the second; except by continual prayer our determination be confirmed, and strengthned by grace from God, our conclusions which we take to day shall vanish to morrow. Consideration is the third, and it is profitable to reduce vs againe into the way of God, so often as of weaknelle we wander from it, contrary to our first determination. These are the three helpes to keepe our heart in the way of God, so necessary that if without them wee doe any worke, it is not possible but wee shall be snared. And therefore as in a ship which is ready to faile, so soone as the failes are hoyfed vp, prefently some skilfull Marriner starts to the rudder : fo every morning wherein wee rife from our rest, and make our selves ready to goe forward in our Pilgrimage; let vs fielt of all take heede to the heart, for it is the rudder of the whole body : let vs knit it vnto God by this three-fold cord, whereof I have spoken: so shall our wayes be ordered aright, and we shall make an happy progretle euery day in that way which leades to eternall life. By determination we begin to keepe a good course. By supplication we continue in it. By confideration we fee whether we beright or wrong: if we be out of the way, consideration warnesvs to returne againe into it. Happy is that man in whose life one of these three is alwayes an actor.

And fourthly, by this Metaphor of walking, that in our Christian conversation there should be a continual progresse in godlinesse. For as in walking (saith Basil) the steps

Three profitable helpes of a godly life.

Pfil. 119.

Determination 2

Supplication.

Consideration.

Our life should be a daily progresse in godlinesse, Bern.ferm.de ordine . O.C.

of the feete by a mutuall (trife among themselues are changed, in such fort, that the foote which now is hindmost is formost next, continuing alway this motion till we come to the place of our rest: so should there be in the Christian fuch a continual promoting of his heart toward God, that the affection which this day is behinde, coldest in the love of God, flowest to obey him, should the next day be made formost. In hac enim vita non progredi eft regreds, cum nibil adhuc in eodem statu permaneat: for in this life nothing standeth in one state, it is most certaine, that hee that goes not forward, goes backward: yet I would not so be vnderstood as if the Christian had not his owne fainting and falling in the way of godlines le; yet blessed be God who keepes our Soules in life: we so faint that we reuiue, vye so fall that we rise againe; of our former follies vve learne to be wise; of the experience of our weakneffe we gather strength, vvee walke the more warily, because so of vvee have stumbled and fallen: of our finnes we make vantage: verus panitens semper est in dolore of timore, he who is truly penitent walkes alway in forrow and feare; in forrow, because he hath fallen so oft; in feare, least he should fall againe, And thus much concerning the generall proposition.

Verse 2. For the law of the Spirit of life which is in Christ lesis, bath freed mee from the law of sinne. and of death.

Confirmation of his proposition.

The Apostle confirmes his generall propolition.



Itherto wee haue heard the generall proposi-tion of comfort, belonging to the Christian. Now followes the Confirmation thereof, hee hath faid, there is no condemnation to them who

are in Christ, Now he proues it. There is in Christ Iesus a lively working power, which freeth all that are in him from the law of finne and of death; therefore to them who are in (brist there can be no condemnation; for vyee being

freed

freed from sinne, what can condemne vs? How Christ hath freed vs from the law of sinne, he explaines in the next two verses. There is in sinne a two-fold law, that is, a two-fold power; first, a commaunding power; secondly, a condemning power : but in Christ there is a law, that is, a power of the lively Spirit, or a lively spiritual power, delivering vs from them both. For first, from the condemning power of sinne hee shewes wee are delivered by the merit of Christs death, and suffering in the flesh, whereby he hath condemned sinne: which merit imputed to vs that are in him, doth so free vs, that sinne hath no force nor power to condemne vs in judgement; and this hee handleth in the third Verfe. Secondly, he shewes how were are deliuered from the commaunding power of finne, by the lively vertue of Jefus Christ, which being communicated vnto vs, quickneth vs, and maketh vs to begin to fulfill the righteousnetle of the Law, so that refuling to walke after the flesh, wee endeuour to walke after the Spirit; and this hee handles in the fourth Verse: shewing that the end why Christ hath condemned finnein his fleth, is that hee might fanctifie vs to the obedience of the holy Law, whereunto at the last, he shall make vs fully conformable. Thus you see how that former ground of comfort is confirmed vnto vs, howfocuer by nature wee were vnder the law of finne, and so consequently under damnation, yet now by Christ wee are freed from all law of sinne, and so freed also from condemnation.

The Phrases vsed here by the Apostle, makes his purpose seeme to be the more obscure, therefore will wee first explane them. This Phrase [The Spirit of life in Christ] is more significant then that well it can be expressed in so sew effectuall tearnes. The Apostle was sent a Doctor to the Gentiles, yet doth hee labour earnestly to convert the Iewes; for both their edifications hee so tempers his stile, that speaking to the Gentiles in the Grecian language, hee keepes the Hebrew phrase, which (as I said) makes his speech appeare the harder. The Spirit of life in (brist, then, is no

Shewing how wee are deliuered both from the commaunding and condemning power of finne.

Phrasesvsed by the Apostle expounded. other thing but the life of Christ, like that Renel. 11. 11. Againe, the law of the sparit of life in (brist, is no other thing but that forcible working lively power which is in Christ; for it is customable to the holy Apostle, to vie the word Law to expresse any thing wherein there is a commanding or working power; so hee hath ascribed a law to sinne, a law to his members, a law to death; and now very properly hee oppones vnto them a Law of the Spirit of life in Christ; which is more lively and powerfull to save to free, and to quicken then any law that hath contrary power, can be able to destroy, captive, or slay them who are in Christ.

Our aduersaries, Sathan, Sin, and Death are strong, but our Sauiour is Aronger.

Comfort.

Resel. 16. 20.

In what vile bondage wee liued by nature.

Thus the words being expounded, the first letson will arise out of the Apostles manner of speech, who ascribing to finne and death a law which may condemne and destroy. ascribes to Christ a more powerfull law to justifie and preserue. Most sure then is our estate who are in Iesus Christ. for there is a power in our Lord, which shall bring every contrary power of man and Angell in Subjection to him. That tyrant sinne hath indeede oppressed and ouer-ruled many a one, but our Lord Iefus, that valiant Conquerour. hath a mighty power, able to difanull the law of finne: and Sathan is that strong one, who by nature possesses the heart of man, as his owne house, but Iesus is that stronger one, who will disposses him, and cast him out of the hearts of all fuch as are his: The God of peace shall shortly tread Sathan under our feete, and therefore suppose wee be weake in our selues, yet wee will rejoyce in the strength of the Lord Ielus.

Secondly, wee learne here that without Christ we lived in a vile servitude and bondage: of all Servants those are in worst case who are solde; and of those vyho are solde, they are worst vyho must doe service in prison; and of them who are in prison, most lamentable is their estate who are chained and bound in prison; yet such servants were we by nature before Christ made vs free; we were not onely the servants of sinne, and solde vnder sinne, as withesset the

Apostle

Apostle, but more also, we were (as saith E(ay) captived and bound with chaines in prilon, the laylour whereof is infidelitie : for we vvere all shut vp vnder vnbeliefe, a Jaylour fo straite and tyrannous, as permitted vs not, so long as we were in his keeping, so much as to lift vp our head, or looke vp to heaven for deliverance from him from whom onely comes our helpe. Our oppressors in this bondage, are Sathan and Sinne, and finnes of fo many forts, as doe miferably distract the Soule. Pride one while vsurping dominion ouer vs; auarice another while vendicating a feat to her felfe with power to commaund vs. Concupicence most commonly challenging vs to doe her feruice, as our foueraigne. Sic certant in me de meiplo cuius potissimum ese videar, thus doe they striue within me (saith Bernard) about mee, to which of their dominions I should appertaine. That which hee confelled of himselfe, all the godly may scele in their owne experience: innumerable are those tyrants that striue among themsclues; but all of them striue against vs to have domination over vs. but indeede these are vncouth Lords. and fuch as can claime no title nor right ouer vs, vvce are the workemanship of God, the redeemed of the Lord, and are bound to doe feruice vitto none but himalone. O Lord therefore come downe and polfeffe thine owne kingdome, erect a throne to thy selfe in our hearts, that thou, by thy Spirit, mailt raigne in vs as our King, and make vs free from thefe tyrants that would oppreffe vs.

But that vvee may the better perceive how abhominable this servitude is, let vs out of the Apostles words, marke these three things: first, how this dominion is tyrannicall: secondly, how the commandements of these tyrants are all wicked: and thirdly, are all deadly, these three he toucheth shortly, when he saith that Christ hath freed vs from the sam of sinne and death. First then, hee ascribeth vnto sinne a Law, not as if sinne proceeded by a Law, (properly so called) or that there were any lawfulnesse in sinne, but onely to point out the tyranny thereof: for as Rulers ordained by

Ber. hom. 4.

Three things to be confidered in this bondage.

How a Law is ascribed vnto singe. Subjects in Iustice, so have also tyrannous Vsurpers their owne commandements, to the obedience whereof they inforce such as are under them. And this tyranny the Apostle here ascribes unto sinne.

A Tyrannie lawlesse, and most intollerable: for where-

Sin is such an intollerable tyrant as neuer suffers his subiects to rest.

r.

August.ser. de temp.

1 Pet. 2. 11. 2 Tim. 2. 22.

Aug.defuga (eculi cap.4. as any other oppressor vvill sometime give rest to such as are under his bondage, Euen in Egypt under Pharaoh, the Israelites had license to refresh themselves with meate, and drinke, and fleepe; but this spirituall oppreffor gives no reft to his miserable captines, but whether they eate, or drinke. or fleepe, he alwayes exacts the feruice of finne from them: fo that he doth in fuch fort lie in wait to fare the children of God. Ut faciat aliquando dormientibus, quod non potest vioilantibus: that sometime hee doth that vnto them when they are affecpe, which by no meanes hee is able to doe when they are waking. And if so he doe to the Saints, what maruell if hee turmoyle the mindes of his Captives vnceffantly with vncleane cogitations? When Sathan had once put it into the minde of Indas to betray Iefus, did he fuffer him to rest till hee had performed it? No indeede, he permitted him not fo much as to cate his meate, but haffned him from the Table to accomplish his sinne he had entended: and Ammon being once entifed to defile his Sifter Thamar, was so vexed that his flesh melted away, and his minde had no rest. O how intollerable oppressors are mans inordinate affections when they have dominion over him! Flye (therefore faith the Apostle) the lusts of thy youth: nov. Some lusts, they fight (faith Saint Peter) against thy Soule: they are enemies to our peace, and to calling vpon the name of the Lord with a pure heart. Libido est furiosa domina, si semel te comprehenderit nee die nec nocte sinet te requiescere : Lust (said Ambrofe) is a furious mistresse, who if once shee comprehend thee, will not fuffer thee to rest neyther night norday.

Secondly, in this seruitude, all the Commandements

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are alway vnlawfull: the most vnreasonable tyranny that euer was, sometime hath had a reasonable commaund, but the Lavv of sinne commandeth and enforceth alwayes the transgression of the Law of God. Sore was Israell oppressed when they were compelled in Egypt to worke in brick and clay, a service vnseemely in a holy people made free by the Lord, but was it comparable to SATHANS tyranny which hee exercised ouer vs when wee were strangers from the life of God, through the ignorance that was in vs? and not content with the cuill he hath done vs, still hee vsurpes ouer vs, euen now when the Sonne hath made vs free. The Lord put in our mindes to know how slauish and vnreasonable Sathans bondage is, that our hearts may be confirmed to resist him.

Lastly, the commaundements of this tyranny are all deadly, for the Law of sinne subject that to the Law of death, the commaunding power of sinne, if wee yeeld vnto it, deliuers vs vnto the condemning power of sinne: for sinne, when it is sinisted bringeth one death. And herein Sathan bewrayes himselfeto be a shamelesse and faithlesse traitour, not onely hee promiseth life, when his purpose is to inslict death, but where first hee entises man vnto sinne, hee doth next accuse man to God for those same sinnes which man hath done by his entisement. Be assured of this, thou who are led captine of Sathanto doe his will, that hee who now without ceasing is a tempter of thee to sinne, shall shortly after this be a tormenter of thee without intermission, because thou hast sinned.

And if this cannot yet mooue vs to become weary of this bondage let this threefold meditation helpe vs. Confider first what wee have beene: secondly, what wee hope to be: thirdly, what even now wee may be in regard of the present occasion, and wee shall see that it is most vn-seemely for vs to live any more servants to so vnkindly, vnreasonable, and intollerable Maisters. Remember first thy original glory. O thou man of God, thou wert made to

All the commaundements thereof are vnlavyfull.

They are all deadly.

Iam. 1.13.

A threefold godly meditation profitable to make vs weary of the feruice of fin.

If we confider what we have bin by creation.

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Basil.bexam. bom. 10. the image of God, inuested in this dignitie, to be Lord, and ruler ouer the creatures. Animales O bomo principatu decoratum, vi quid seruis affectionibus? quamobrem tuam ipsiu dignitatem abiçcis, te q, ipsium seruam peccati constituus? quare teipsum facus captinui diaboli? Princeps creaturarum constituius es, & dignitatem natura tua projeis. O manthou art a creature adorned vvith princely power (by thy first creation) vvhy then seruest thou affections? why dost thou cast away thine owne dignitie, and makes thy selfe a captiue of Sathan? thou vvast placed Lord of the creatures, thou wast appointed to rule ouer the fish of the SEA, and every beast of the field, vvhat shame is it then that thou shouldest be over-ruled vvith those beasts vvhich are vvithin thee?

What we hope to be after this life.

Secondly, consider what thou hopest to be after this life, dost thou not hope to raigne as a King in the heavens, and wilt thou now live as a flave to Sathan vpon earth? Is any man crowned except he striue as he ought? or doth he receive the prize, who runnes not the race? or can he obtainethe victorie, vyho neuer wrestled? why then fightest thou not?why runnest thou not? vvhy beginnest thou not to raigne in earth as a king ouer thy lusts, seeing thou hopest to raigne as a king in heaven in glory? Doe not deceive thy selfe, that crowne is for conquerours not for captines. Non fperare potest regnum coelorum, cui supra propria membraregnare non denatur: hee cannot looke for that heavenly kingdome to whom it is not given to raigne over his own earthly members. We know that when lefus shall appeare we shall be like him, for we shall see him as he is, and he that hath this hope in himselfe, purgeth himselfe enen as he is pure. Certainly, if the LORD through grace prepare thee not for his Heavenly Kingdome, thou canst never say with a warrant, that the Lord hath prepared that kingdome for thee.

Ber.de persecutione sustineda.cap.11. 1 Iohn 3.2.

What presently we may be. And thirdly, the confideration of the prefent occasion should waken vs to goe out of this house of bondage, for now the Sonne of God offers to make vs free, a Prince of greater

greater power, is content to enter into confederacie with vs. hee promiseth to restore vs to all the priviledges wee lost in Adams yea to give vs much more than ever wee had in him, and shall we neglect so faire an occasion? When Cyrus king of Persia proclaymed liberty to the Iewes to goe from Babell, the place of their captiuitie, homeward to Ierusalem, it is faid, that all those went forward whose spirit God had raifed vp: and now when the Lords annoynted proclaymes liberty to the captiues, and the opening of the door to them that are in prison, I know that none shall follow his calling but fuch whole spirit the Lord hath raised vpathe rest being miserably blind, delight to lye still in captivitie; thinking their bondage liberty. The Lord give vs grace that we may discerne the time of our visitation, that with Danid we may advance our eyes toward the Lord, who hath begunne to plucke our feete out of the net, and that still we may lift up, and stretch out our hands vnto him, till hee have delivered vsfully from the power of the enemie.

This being spoken of the bondage, wee are now to confider that our deliverance from it is here ascribed to Jesus Christ: Thy perdition is of thy felfe O Ifraell: but our faluation belongs to the Lord, and to the Lambe that fits upon the throne. Let no man therefore be so vnthankfull as to ascribe any part of this glory to another, my glory will I not give to another, faith the Lord: the glory, of a temporall deliverance God will not give it vnto man; hee would not faue Ifraell vnder Gideon, with thirtie two thousand, and why? least Ifraell should vaunt against the LORD, and say my right hand hath done it. Or ever he entred his people Ifraell into the land of Canaan, hee forewarned them that they should not fay it was for their righteousnesse, and will hee then thinke yee, give the praise of this most notable deliverance to the Creature? No the whole booke of Go D witnetleth that it is not for our righteoulnelle, but for the praise of the glory of his rich mercie that wee are entredinto heauenly Canaan, Did Peter, James and John helpethe LORD Iclus,

Our deliuerance from this bondage is to be ascribed vnto Christ only. Heb. 13. 9. Reuel. 7. 10. Ifai. 43. 8.

Iclus, in that agonie which hee suffered in the garden? no furely, be bad them yvatch with him and pray, but when hee was sweating blood, they were sleeping; when hee was buffeted in Carphas hall, did not Peter deny him? when hee event to the Croffe, did not all his Disciples for sake him? and those who loued him most dearely, did they not stand a farre off from him? Certainely hee alone troad the winepreffe of the wrath of God, hee alone bare the punishment of our finnes in his bleffed body on the Croffe: to him therfore alone pertaineth the glory of our faluation,

shewed vpon others should confirme vs if we repent, to looke for the like to our felues.

Mercies of god

2 Tim. 1.16.

Bernard.

Preachers not pertakers of that mercy, which they

As for the persons to whom this deliuerance pertaines, the Apostle names himselfe among them, bath freed vi; not to exclude, but rather to confirme all others who are in Iclus Christ, For hee confesses of himselfe that hee was receiued to mercy, for this end, that G o D might shew vpon him an example of long suffering, to them who shall in time to come beleene in him unto eternall life : therefore it is that hee speakes of this deliuerance in his owne person, for the confirmation of others, who having beene before, as hee was, notorious finners, are now become fuch as repents, and belceues. And indeed euery example of GODS mercy shewed vnto others, should serue to strengthen vs. Audien. tes Christum non horruisse confitentem latronem, &c. when we heare (faith Bernard) that the LORD Iefus abhorred not the penitent Theefe on the Croffe, that hee despifed not the finfull Cananitish woman, when she made supplication: nor the women taken in Adulterie; nor him that fat at the receipt of Custome; nor the Publicane, when hee sought mercie; nor the Disciple that denyed him; neither yet the persecuter of his Disciples : in odore borum unquentorum curramus post eum, in the sweet smell of these oyntments, let vs runne after him.

Alwaies we see that the Apostle doth speake vnto others of a deliterance obtayned by Christ, as being also pertaker thereof himselfe. As he was a Preacher of Christ, so he was a follower of Christ, he beate downe his body by discipline,

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least that preaching vnto others hee should have beene a reprobate himfelfe; and therfore he now speaks as one who is fure that hee also hath his portion in Christ. Otherwise what comfort can it be, either to Preacher or professor to speake of that life and grace, which commeth by Christ Iclus, they themselves in the meane time being like to that miscrable Atheist Simon Magus, to whom Peter gaue out that fearefull fentence, thou haft neither part nor fellow thin in this businesse, or like those Priests in Ierusalem in the dayes of Herod, who directed others to Bethleem by the light of the vvord, to worship Christ, but went not themselues; or those builders of Noahs Arke, who helped to build a vetfell for preservation of others, but perished in the deluge themselves; or like Bilbah and Zilpah, who brought forth and nourished free men vnto lacob, but remayned themselves in the state of bond vyomen? From this vnhappie condition the Lord deliuer vs, and make vs partakers of that mercie and grace, whereof hee hath made vs Preachers and profetfors.

From the Law of some and death. | Heere the Apostle thewes from what it is that we are delivered. David faith. many deliverances giveth the Lord to his announted: he spake Pfal. 18.51. it of himselfe, and it is true of all the Children of God. By a great deliverance he faved Noah in the deluge: Lot in the burning of Sodome; Ifrael out of Egipt; lofeph in the prifon; Daniel in the denne; the three Children in the fierie furnace, but all these are small if they be compared with this

deliverance from finne and death. Where first we learne how the Apostle conjoynes these two, finne and death if we be delivered from the first vve shall also be deliuered from the second; but if vve abide in the first wee shall be sure not to escape the second : if therefore Sathan fay vnto vs as he did to our first Parents, though you eate of this forbidden tree yee Shall not dye; let vs answere him, he hath proved already a shameletse lyar, and we are not any more to credit him; that fame penalty lyes vpon

pronounce to others, are most miserable:

AEts.8.21.

Sinne & death God hath coniovned, who shall seperate them?

cucry 1

Gen, 30. 3.

Chrishom. 5. ad popu. An.

What a deceiuer Sathan is in tempting to finne.

Rom. 6. 11.

Gen. 34.

euery sinne, vvhich vvas layd vpon the sirst, if ye doe it, yee shall die. God hath conioyned them, and who shall seperate them? Though the Lord speake not instantly to euery sinner, as he did to Abimelech, behold thou are but dead, because of this sinne, yet is it true of euery sinne, when it is sinished at brings out death. So soone as Ionas entred into the Sea (saith Chrisostome) the storme rose, to teach vs. that V bi peccatum, ibi procells, where there is sinne, specially committed with rebellion, there will not saile to arise a storme of the wrath of God.

It is true indeed, the finner in committing of finne doth not perceive this, being blinder than Balaam, hee walkes on in an euill course, and sees not the sword of Gods vengeance which is before him, but imagines alway to reape some good either of profit, or pleasure by committing of sinne: for these are Sathans two baites, under which hee couers his deadly hookes. It is therefore a point of lingular wiledome to discerne betweene the deceir of sinne present, and the fruit of sinne to come, betweene that which Sathan promiseth, and that which we finde in experience performed. He promifed to our Parents that they should be made like vnto G.o.p. but in very deede hee made them miserable like himselfe. And if thou wilt also observe that which thou findest in thy owne experience, what fruit hast thou of a sinne, when thou hast committed it? doth not darknetse arise in thy minde, heavinesse in thy heart, terrour, feare, and acculing cogitations in thy conscience? Every man may finde it, who lift to marke it, by moe then a thousand experiences in himfelfe, that Sathan is a shamelelfe deceiver; yea, more deceitfull then Laban, who promifed to give to lacob beautifull Rahel, but in the darke he gaue him bleare-eved Leab: be affured hee will change thy wages, promife thee one thing, and pay thee with another. As Hamer spake to his Sichemites, fo doth Sathan to his blind-folded Citizens. he perswaded his people that if they would be circumcifed, all Jacobs Substanceand cattell should be theirs : burindeed the

the contrary enfued, for the goods of the Sichemits befell to the house of lacob, and they themselves perished by the fword. Let vs therefore beware of the inuenomed tongue of the Diuell, mentitur, vt fallat; vitam pollicetur, vt perimat; he lyes that he may deceive, he promifeth life, that hee may inflict death : fay he what he will, let vs beleeue the word of the Lord, confirmed by dolefull daily experience, the wages of some is death. God hath knitthem together, and who

shall seperate them.

So oft then as Sathan by the deceit of finne would beguile thee, remember that though sinne seeme to be sweet. the fruit thereof is exceeding bitter: if thou feare not linne, feare that end whereunto finne leades thee, dulce peccatum, fed amara mors, finne is sweet, but death is bitter : remember that the wages which Sathan promifeth and man would have, hee shall not get; but the wages which God threatneth, and man yould not have, shall affuredly be paved him: for this is the miserie of those who walke in their finnes, illud propter quod peccant, bic dimittunt, & ipfapeccata Ang. bom. fecum portant, that for which they finne, they leave it behinde them, and carrie their finnes away out of the world with them. So that in the end when they shall gather the profit of all their former finnes into a fumme, they shall find no other but that fore-told by the Apostle, What profit Rom. 6, 21. have ye now of all shofe things whereof ye are ashamed? surely there is no fruit but shame and death to be pluckt from the forbidden tree of finne.

But heere it may be objected by the vveake conscience Comfort for of the godly, how can this comfort be ours, that vvcc are freed from finne, who find our felues so continually affaulted; yes oftentimes oppreised of sinne? For answere, let vs marke that the Apollie faith not vvee are fully freed from finne in this life, but we are freed from the law of finne, that is, both from the commanding and condemning povver thereof. Sinne doth not novy raigne in our mortall bodies as before, neither hath it povver any more to detaine vs

Cypr. lib. 1. Epist. 8.

Sinne scemes. fiveer, but the fruit thereof is bitter.

the godly who are troubled with the tentations of finne.

vnder

Iofbua. 9.

Our begun deliuerance from finne, the Lord fhall perfect. 1 Cor. 1.8. Phil. 1.6. vnder death. But as for the temptations of sinne, there is no sort of men more troubled with them, then they whom God hath begunne to deliuer from the Law of sinne: for Sathan being impatient of his losse, seekes daily to recouer his former dominion. From the time that once the Gibeonites made peace for themselues with losse, all the rest of the Kings of Canaan made warre against them: and so some as we enter into a couenant with the Lord lesus, Sathan shall not faile the more siercely to atsault vs, seeking to recouer his old possession; yet if as the Gibeonits did, we send speedily melsengers to our lebose, to shew him how were are troubled for his sake, hee shall not with-draw his helping hand from vs.

Our deliverance from finne is begunne now, but not perfected, but we know that our God is faithfull, by whom we are called, bee shall also confirme us to the end. Euen hee who hath because this good worke in or, will performe it untill the day of Christ. As the Angell who delivered Peter out of prifon, appeared to him with a shining light in the darke prifon, smote him voon his side, and vyakened him out of his sleepe, made his chaines to fall from him, and caused him to arise and follow him, went still before him, to leade him in the way through all impediments, and departed not from him till hee had entred him within the Citie of Jerufalem: fo the spirit of our Lord Iefus, who hath once come downe vpon vs in this prilon, and hath lightned our darknetle, wakened vs out of our dead securitie, and loosed the chaines of our finnes wherewith we were bound, shall abide continually with vs. governing vs with his light and truth. till he have entred vs within the portes of heavenly Jerufalem. Bleffed be the Lord, where before wee werethe captiues of finne, now the course of the battell is changed finne is become our captive, through Christ, it remaineth in vs not as a commander, but as a captive of the Lord Iefus. It is true, the boltes of finne are yet vpon our hands and feete to admonish vs of our former miserable thraldome; we draw

as yet the chaines of sinne after vs, which makes vs indeede goe forward the more flowly, but are not able to detaineys in that bondage, wherein we lay before.

And as concerning our deliuerance from death, wee are to know that death is two-fold: the first, and second: the first is a separation of the soule from the body; the scond is a separation of them both from the Lord. Mors prima pellit animam nolentem de corpore: mors secunda detinet animam nolentem in corpore. The first death expels the Soule against the will out of the body: the second death compels the foule against the will to abide in the body: for vnto the greater augmentation of their paine, as they were companions of finne, so shall they be compelled to abide compa-

nions of punishment.

The second death hath three degrees; the first is, when the Soule by sinne is separated from the Lord: the second is, when the Body by the power of that curse due to sinne, is turned into dust, and the Soule is sent to hell; the third is, when both Soule and Body being joyned together againe in the Refurrection, shall be banished from the presence of the Lord, and cast into veter darknesse, And it is called the fecond death, because it is executed upon the wicked after their first death, otherwise the first death that ever came into the world, was the first degree of the second death. Mors anima pracessit, anima deserente Deum, & mors corporis sequeta est, anima deserente corpus: deservit Deum volens anima, & coasta est deferere corpus nolens : The death of the foule went before, the foule departing from God, and the death of the body followed, the foule departing from the body: the foule departed from God willingly, and therefore is compelled vnwillingly to depart out of the body.

Now from both these deaths vve are delivered by the Lord Iefus, for our foules being freed from finne are reconciled with God, and so exempt from that vyrath vyhich is to come. For albeit the deare children of God be sometime exercifed with inward terrors of Conscience, which How wee are delivered from death both first and second. Aug. de cinit.

Dei.1.21.c.3.

Second death hath three degrees.

August. de verb. Apost. (erm.33.

How Christians are exercifed with terrors of confcience which in their owne nature are forerunners of the second death.

in their owne nature are fore-runners of these paines prepared for the vvicked, and are as the smoake of that fire which afterward shall torment them: yet vnto the godly their nature is changed, they are sent vnto them, not to separate them from the Lord, but to draw their hearts neerer vnto him, and to worke in them a greater conformitie with Christ.

The nature of the first death changed to the Christian.

Amb.de bono mort.cap.4.

And as for the first death, wee are so delivered from it. that albeit in the owne nature it be the centre of all miferies, and a fearefull effect of Gods curse on man for sinne. yet to the godly the nature thereof is also changed, so that now it is not the death of the man, but the death of finne in the man: Mors eft fepultura vitiorum, Death (faith Ambrole) is the burial of all vices. As the worme which is bred in the tree (faith Chrisoftome) doth at last consume it : fo death which is brought out by fin, doth at the length confume and destroy sinne in the Children of God. Finally. death is the progretle and accomplishment of the full mortification of all our earthly members, wherein that filthy fluxe of finne is dryed vp at an inffant. It is a voluntary facrificing of the vyhole man, soule and body to the Lord. the greatest and highest service vvee can doe to him in the earth: for wherein the course of our life we are continually fighting against our inordinate Justs and affections to bring them in subjection to Christ, by death, as it were with one stroke, they are all smitten and slaine, and the Soule is offered up to God in a Sacrifice of full and perfect Obedience.

Verfe.

Verse 3. For that that was impossible to the Law in as much as it was weake, because of the flesh, God sending his owne Sonne in the similatude of sinfull flesh, and that for finne, condemned finne in the flesh.



HE Apostle having set downe in the first Versea Proposition of comfort belonging to them who are in Christ, and confirmed it in the fecond, he proceedeth now to the explication

of the Confirmation; declaring how it is that Christ hath freed vs from the law of fin; and first, he shewes how Christ hath freed vs from the condemning power of finne, in this verse: namely, that hee taking vpon him our nature, and therewithall the burden of our finnes, hath condemned fin in his bleffed body, and so disanulled it, that it hath no power to condemne vs. And this benefit he amplifies, shewing that by no other meanes we could obtaine it: for where without Christ there is but one way for men to come to life:namely, the observance of the Law, he lets vs see it was impossible for the law to faue vs : and least it should seeme that he blamed the Law, he subjoynes, that this impotencie of the Law to faue vs, proceedes from our felues, because that weethrough fleshly corruption which is in vs, cannot fulfill that righteousnetse which the Law requires.

This impotencie of the Law appeareth by these two things: first, it craueth that of vs which we had not to give, namely, perfect obedience vnto all the Lords commandements, and that vnder paine of death: which albeit most iustly it be required of vs, considering that by creation we received from God a nature so holy that it was able to doe the Law, yetnow by reason of the depravation of our nature, drawne on by our felues, it is impossible that wee can performe it. Secondly, the Law could not give that vnto vs whereof we stood in neede, namely, that the infinite debt

Explication of the confirmation.

Here followes an explication of the confirmation of his generall Propolition.

He shevveshow wee are freed from the condemning power of finne.

The law could not faue vs.

Impotencie of the law to faue vs appeares in two things.

It craues that which nove our nature cannot giue.

It giues not that which our estate novy cra-

of transgressions, which wee had contracted should be forgiven vnto vs: this I say the Law could not doe; for the Law commands obedience, but promises not pardon of disobedience; yea, rather it bindes the curse of God vpon vs for it. And againe, we stood in neede of a supernaturall grace to reforme deformed nature, and this also the Law could not doe, it being a doctrine that shewes vs the way of life, but ministers not grace vnto vs to walke therein: but all these which the Law could not doe, Iesus Christ, by whom commeth grace and life, hath done view to vs.

Miserably blinde are they who seeke life in perfect observance of the Law.

Where first we have to marke the pittifull estate of those who seeke life in the observance of the Law, which here the Apostle saith is impossible for the Law to give: they seeke life where they shall never finde it. The Apostle in another place cals the Law the ministerie of death and condemnation; and that because it instantly bindes men under death for every transgression of her Commandements, so that he who hath eyes to fee vyhat an vniuerfall rebellion of nature there is in man vnregenerate, to Gods holy Law: yea. what imperfections and discordance with the law are remanent in them who are renued by grace, may eafily espie the blinde presumption of those who seeke their lives in the ministry of death. Yet so vniuerfall is this error, that it hath ouer-gone the whole posteritie of Adam, Nature reaching all men, who are not illuminated by Christ, to seeke saluation in their owne deedes, that is, to stand to the covenant of workes. But the supernaturall doctrine of the Euangelist teaches vs to transcend Nature, to goe out of our selues, and to feeke faluation in the Lord Iefus; and fo to vie the Law, not that we feeke life by fulfilling it, which here is impossible, but as a Schoole-master to leade vs vnto Christ, in whom we have remission of our sinnes, sanctification of our nature, acceptation of our imperfect obedience; benefits which the Law could neuer afford vs.

Yet fuch are all the children of Adam by nature.

> Inasmuch as it was meake because of the flesh] The Apostlle doth in such sort ascribe to the Law an impotencie to

faue

faue vs that hee blames not the Law, but the corruption of our fleshly nature, being not able to fulfill that rightcoufnelle which the law requireth: yea, as the Apolle hath taught vs before, so farre is our nature peruerted by our apostasie from God, that we are not onely vnable to do that which the good and holy law of God requires, but also we become worse by the law: for by the commandements of the law, fin reviues in our nature, and takes occasion by the law to become more finfull, and so like a desperate disease it converts that medicine which is ministred to cure it into a nourishment and confirmation of the sicknesse it selfe. It is the nature of contraries, that every of them intends the selfe to expell another; whereof it comes that there is greatest cold in the bosome of the earth, even then when the Sunne with greatest vehemencie shines on it to califie and heat it: even fo our corrupted nature doth never shew it felfe more rebellious and stubborne, than when the law of God beginnes to rectifie it. As an vnruly and vntamed horse, the more he is sourced forward the faster he runnes backward: fo the peruerle nature of man, nititur semper in verium, is so farre from being reformed by the law, that by the contrary fin that was dead without the law, is reujued by the law, and takes occasion to worke in vs all manner of concupiscence. The Apostle is not ashamed to confesse that he found this in his owne person; Augustine also examining his former finfull life, doth hereby aggrauate his corruption, that in his yong yeeres he was accustomed to steale his neighbours fruit, not so much for love of the fruit, for he had better at home, as for the finfull delight he had to goe with his companions to commit euill : To that where the law should have restrained his sinfull nature, it was so much the more propoked to sinne by the law. Let therefore the Semipelagians of our time fay to the contrary vvhat they will, let them magnifie the arme of flesh, to diminish the praise of the grace of God, & dreame that mans nature vnregenerate can bring forth merits of congruitie

The impotencie of the lavy comes not of the law, which is good, but of our owne corrupted nature.

Our nature becomes worfe by the law.

Aug.lib.2.

or works of preparation, yet doth the Lord herein greatly abase man, when he telleth him, that not onely he cannot doe that which the law requireth, but that also the more he is commanded, the more he repines, vntill Grace reforme him.

How Christ, hath done that which the law could not.

God fending his owne Sonne. 1 The Apostle proceeds and lets vs fee how the Lord by Christ hath vyrought that faluation which the law could not. Wherein first it is to be marked, that the Apostlesaith not, wee sought from the Lord a Saujour, but that the Lord fent him vnto vs vnrequired. Surely neither man nor Angell could have ever thought of fuch a way of Saluation, the Lord hath found it out himselse in his incomprehensible wisedome: a way so to faue man, that the glory both of his mercy and suffice shall be faued also. Most properly therefore is he called. Pater, non indiciorum, fed mifericordiarum, Father, not of judgements, but of mercies; for both the purpose, and the meanes of our faluation are from himselfe, he bath found causes without him, moouing to execute his justice, he hath bene prouoked thereunto by the disobedience of apostate Angels, and men; but a cause mouing him to shew mercie is within himselfe, this praise is ducto God, it is the greatell glory that can be given voto him. Abhominable therefore is that errour of fore-feene merits by which the aduersaries doe what they can to obscure the praise of the bright-shining glory of Gods mercy.

Why God is called father of mercy, not of iudgements.

His own Sonne. It lefus Christ is called Gods owne Sonne, to distinguish him from all others who are his sons by adoption, onely Christ is the Sonne of God by nature, by that diuine inutterable generation, whereof E/ay saith, who can expresse it? Thus is he Gods owne sonne, that is, coeternall & coessential, begotten of the Father before all time, by the full communication of his whole essence voto him in a manner that cannot be expressed. And in the sulful full communication of his whole essential in the stellar of time he became man, God being manifested in the sless, and in regard of his humane nature, which was

How Christ is Gods owne sonne.

Efay.

conceined

conceiued of the holy Ghost, and vnited in a personall vnion with his divine, hee stands in the title of Gods owne sonne, after so singular a manner, that hee admits no com-

panion.

The last of these two, the Apostle makes the first point of the misterie of godline se. God manifested in the flesh wherein hee bridles our curiolitie, for if his manifeltation in the flesh that is, his incarnation, be a mysteric, that goes beyond our vnderstanding, what shall wee say of his divine generation? a mysterie to be indeed adored, not to be enquired, an article proposed to be believed, not to be disputed. The Arrians feeking to fearch out this vnfearchable mysterie with natural reason, by infinite degrees more foolish then if they had prefumed to number the starres of heaven, or measure with their fist all the waters in the Sea, they stumbled & fell, being neuer able to comprehend, how the fon that was begotten, should be coeternall and coeffentiall to the Father who begot him : therefore the worthy Fathers of the primitive Church to repreile the prefumption of these arrogant spirits, drewthem downe from the dangerous speculation of these high mysteries far aboue their capacitie to confideration of things which are innature. Siin Creatura genstum inueniri potest, coanum genitori, an non aquum est concedas poffe ista in creatore coaterna inueniri? if in things created, that which is begotten may be found equall in time to that which begat it, why should it be denied that in the Creator, the begetter, & begotten are equall in eternitie? When a candle (faith Augustine) is first lighted, at once there are two things, the fire & the fplendor, or light: if it be enquired whether the fire come from the light, or the light from the fire, all men will agree that the Iplendor or light comes from the fire: but if againe it be demanded which of them is first or last in time, it cannot be determined. But wherefore shall we vie these similarides? as the Creator is aboue the creature, so is that mysterie aboue all the fecrets of nature; no similitude can be found in nature

Christs divine generation a great mystery. 1 Tim. 3,16.

Mans curiofity restrained from searching

Augustine.

F 2

fo much as shadow the most high and supernatural mysterie: yet is the endeuour of these godly fathers commendable, who have laboured to bring downe mento the exercising of their wits in things which are below, like vnto themselves, leaving curious inquisition of higher secrets, which as I have said, are to be received with faith, reverenced with silence, not searched out by curiositie. O man, be not high minded, but feare.

Rom. 11.20.

Christ came like a sinfull man, but withour sinne.

Dan. 2.45. Cant. 1 Cor. 15.

In the similitude of sinfull flesh.] Wee must not so vnderstand these words, as if Ielus had onely the similitude of a naturall body; no hee was very man, made of the feed of David, hee hath taken our flesh indeed, yet was hee not a finfull man, but separated from sinners. A hoty one, from the first moment of his conception, conceived of the holy Ghoft. A ftone cut out of the mountaine without hands. The Flower of the field, that groweth without mans labour or industry. The fecond Adam, very man as was the first, but not begotten of man. So then the word ( similatude) is not to be joyned with the word (Flesh ) but with the word (finfull,) He tooke on mans nature without finne, yet fubice to those infirmities, mortalitie and death, which sinne brought vpon vs, he appeared like a finfull man, being indeed without sinne; in the shape of a Servant, content to be made inferiour, not onely to Angels, but to men of the vileft fort; fold for thirtie pieces of filuer; not fo worthy to liue as Barrabas; ranked with Theeues on the Croffe, and reputed as a Worme of the earth: thus being voyde of all finne, yet was he handled as a finner and most wicked malefactor.

How deerely the Lord loued vs, perceive by the price hee hath given for our ransome. Wherein wee are to confider so farre as we may, though we cannot comprehend it, that wonderfull loue which the Lord hath shewed vs in this worke of our faluation, how deere and precious our life hath beene in his eyes, perceiue by the greatnesse of that price which he hath given for vs, for who will give much for that whereof he esteemes but little? it was not with gold nor filuer nor any corruptible thing

thing, that the Lod hath redeemed vs, but with the precious blood of his owne Sonne Iefus, as of a Lambe vnblemished and vnspotted. If David considering the goodnes of God towards man in the vvorke of creation, fell out into this admiration, O Lord what is man that thou art mindfull of him, or the Son of manthat thou doest visite him? how much more have wee cause so to cry out, considering the riches of God, his wonderfull mercies shewed vs in the vvorke of redemption. It was a great kindnelle which Abraham shewed to Lot, when hee hazarded his owne life & the lives of his familie to recover Lot out of the hands of Chedarlaomer, but not comparable to that kindnelle which our kinfman, the Lord Icfus, hath shewed voto vs, who hath given his life to deliver vs out of the hand of our enemies. The Lord shed abroad in our hearts more and more abundantly the sence of that love, that we may endeauour to be thankful for it by this threefold duty, first of thanksgiving: fecondly, of feruice: thirdly, of loue toward those who are beloved of him.

As for the first, our life should be a continual thankfgiuing, & worshipping before him, who hath loued vs, and washed vs from our sinnes in his blood. When the children of Israel had passed the red Sea, suppose they had a vast wildernesse between them and Ganaan, yet they praised God with a song of thanks giuing, and the Lord appointed an yerely remembrance of that benefit, Is similar mercies are to be remembred with thanks giuing, what shall wee thinke of the greater?

As for the fecond, vehich is service: Zacharie teacheth ve that for this end God hath delivered ve from all our enimies, that all our dayes eve should serve him in righteous-nelse and holinesse: the reason why the Israelites bound themselves to give subjection and obedience to Dansd, was that hee had delivered them from the hand of the Philistins, the same reason Ezra esde to the Iewes returned from captivitie, to make them obedient to the Lord, Seeing thos

Pfalm.8.

Our thankfulneffe againe should be testified by this threefold duty.

Continuall thankigiuing.

Seruice.

Luke 1.74.

2 Sam.19.9.

Ezra 9.13.

Profesiors convinced that serve him not.

O Lord, bast given vs such delsnerance, shall we returne any more to breake thy Commandements? but much more should it binde vs to doe fervice to our Lord Iefus: feeing he hath made vs free by his blood, shall we againe make our selves the servants of sinne? The Lord never shewed a greater mercy on man, then this, that hee gaue his sonne lesus Christ vnto the death for vs, and there can be no higher contempt done to God by man, then if after so great a love shewed vs, wee shall still refuse to be his servants: much will be required of him, to whom much is given, those Gentiles to whom the Lord renealed himselfe in goodnesse only as their Creator, because they did not glorifie him, the Apostle saith, that the wrath of God was reuealed from heaven your them, and what wrath then maist thou looke for, to whom the Lord hath manifested himselfe in mercy also, as thy Redeemer in Christ, and yet thou wilt not glorifie him? Thou receiveft not him whom thy Father hath fent vnto thee, neyther vvilt thou live vnto him that gave himselfe to dye for thee, but by thy wicked life thou crucifiest againe the Sonne of God, and treadest under thy feet the blood of the new Couenant : certainly Sodome & Gomorrah shall be in an easier state in the day of judgement, then the wicked of this generation. For in this last age the Lord hath spoken to vs by his Sonne, hee hath none greater to fend after him: those labourers of the vineyard that flew the Servants of the great King, vvere not for that instantly punished, but when the Sonne came, and they had murthered him alfo, then was their judgement no longer delayed. It was not vyritten for the Iewes onely in whom it was first accomplished, but for vs also, to whom the Father in this last age hath fent his own Sonne, and by whom he hath spoken vnto vs from himselfe, if wee despise him there remaines no more but a violent looking for of Iudgement.

Loue to those whom he hath bidden loue for his sake.

The third dutie is, that for Christs sake weeloue vnfainedly those whom hee hath recommended vnto vs: our

good-

goodneile cannot extend vnto the Lord, neither haue wee him walking with vs vpon earth, that we may minister vnto him, may weath his feet, and annoint his bleffed body with precious oyntments, therefore should our delight be vpon those his excellent ones that are vpon earth. When Ionathan was dead, Danid for Ionathans sake shewed kindnetle to Merhibosbeth : our Ionathan is not dead, hee lives, andraignes in heaven, yet can we not declare our kindnes to himselfe, let vs seeke some Mephibosheth, some of Christs little, weake, and impotent children, of whom he hath faid, what ye doe to one of these little ones for my sake, is done to me : and let vs fhew kindnelle vnto them; for the great love which the Lord Iefus bath shewed unto vs.

And that for sinne. ] These words containe the end of Christs manifestation in the flesh, which is, that in our nature he might beare the punishment of our sinnes, satisfie the justice of God, and so abolish sinne. Saint John makes this cleare, when he faith, that he appeared to destroy the works of the divell, that is, sinne for tinne being remooved there is nothing in man but the workemanship of God. By this it is euident how highly they offend God, who abuse the death of Christ, to nourish themselves in their sinne. being the bolder to commit sinne, because Christ dyed for them: furely this is to turne the grace of God into wantonnelle. The Lord came to abolish sinne not to nourishit. Christ once (uffered, the sust for the vniust (notthat we should still abide vniust) but that he might bring vs to God. Thou therefore who continuelt vniult, may it say, as thou halt heard, that there is a Saujour come into the world, but can not fay in truth, that there is a Saujour come to thee. For where Christ comes, he worketh that worke for which he came, namely, he destroyes the worke of the diuell, that is, he enfeebles, and abolishes at the last the power of sinne.

Condemne sinne. ] Sin by a metaphor is said to be condemned, for as they who are condemned are deprived of al the liberty, power, & priviledges they had before, and have ned finne.

Christ came to deftroy finne, cursed are they who nourish it.

1 Pet. 3.18.

How Christ hath condemColof. 2.24.

Ambrof. in bunclocum.

no more any place to appeare in iudgement, so hath the Lord Iesus disanulled sinne that it hath now no power to command and condemne vs: he hath spoyled principalities and powers, and triumphed ouer them in the Crosse, and hath nayled vnto it the obligation of ordinances which was against vs, and so sustain sustain quast authoritatem pectati, qua homines detinebat in inferno, hath taken away that power and authoritie of sinne, vvhereby it detained men vnder damnation. This hath hee done most lawfully, and in judgement, as wee shall heare, bearing our sinnes in his blessed body on the Crosse, he hath suffered that punishment which the law required to be inslicted on man for sinne, and that in the sless, that is, in the same nature of man vvhich had offended.

Two heads or chiefe inflice Courts holden by God.

In the first the finnes of Gods elect are condemned.

For this word of Condemnation imports a just & lawfull proceeding of a Judge in judgement: which that wee may the better vnderstand, let vs consider that there are two generall and head inflice Courts, which the Lord hath fervnto men; the one is holden already, the other is to be holden: in the first the sinnes of all the elect are lawfully condemned, that themselves may be absoluted; in the second the persons of all the repobate shall be justly condemned. In the first, by the ordinance of God the Father, our sinnes were laid upon the backe of Iefus Chrift, and a law impofed to him which was neuer given to any other, neither Angell or man, to wit, the law of a Mediator, that he should make vp peace betweene God and man; loue God in fuch fort, that hee should by suffering preserve the glory of his Fathers justice, and yet make manifest the glory of his mercie: that hee should loue his brethren in such fort, that hee should take the burden of their transgressions upon him, which as by the Father it was enjoyned vnto him, fo did he vvillingly vndertake it. And therefore having our finnes imputed vnto him, he presented himselfe for vs ypon the Croffe as vpon a pannell before the Judge to vnder-lye the law, which craued that our finnes should be punished to the

death. The decree according to the law is executed, death, yea, an accursed death, as the punishment of sinne, is layd vpon Christ: whereupon there sollowes of equity an absolution of all those for vyhom the Lord Iesus suffered as Cautioner, their sinne is condemned and made of no force to condemne them hecreafter. The other generall instice Court will be holden in the last day, vyherein all flesh must appeare before the Lord, as their superiour: and in that supreame and last Court of Justice shall be condemned the persons of all those whose sins were not condemned before in Christ Iesus, onely therefore bletsed are they who are in Christ: He that heares my words, and believes in him that sent mee, bath everlassing life, and shall not come into condemnation, but hath passed from death to life.

And lastly, wee may observe here what a powerfull Sauiour we have, when to the judgement of man he was vveakest, then did he the greatest worke that euer was done in the world: hee was powerfull in working of miracles in his life, but more powerfull in his death; for then he darkned the Sunne; hee shooke the earth; hee made the rockes to cleaue; he rent the vale of the temple a funder; and caused the dead to rife: Mortuum Cafarem quis metuat? fed morte Christiqued efficacius, If Cafar be once dead who will feare? Christ euen when he is dead, is terrible to his enemies: nothing can be more effectuall then his death. By it he did a greater worke than was the creation of the world; by it hee brought new heavens, and a new earth; by fuffering death he destroyed him who had the power of death; when hee was condemned of man, he condemned finne that it should not condemne man: passus est vi infirmus, operaties ve fortis, hee fuffered as a weake man, but vvrought as a strong one, Sicus ferpens mortuus, &c. As that Serpent without life (erected by Mofes in the wildernetfe) ouercame the living Serpents that stung Israell: so the Lord Jesus by suffering death hath flaine that serpent that living in vs had stung vs voto death. His vides mortem morte peremptam maledistum maledicto

In the second the persons of all the wicked shall be condemned.

Iohn 5.24.

Christ did greatest works when to mans iudgement hee was weakest.

Cypri. de duplici mariirio.

August. de temp, ser.7. Macar. bom. 11.

Chrishom.2.

maledieto extinetum, & per qua Diabolusiam antea valebat, per ea ipsa tyrannidem ipsius esse destructum: here thou seest (saith Chrisostome) death slaine by death, and the tyranny of Sathan destroyed by those same meanes by which before most of all he prevailed.

Christ a powerfull Sauiour, stronger then Sampson, yea, stronger then that strong one. Indg. 16.1.

O wonderfull worke! furely the weakenetic of God is stronger then man: he is that strong One indeed, stronger then Sampson. When the Philistines thought they had him fure within the ports of Azzah, he arose at midnight, and tooke the doores of the gates of the Citie, and the two posts, and carried them away with the bars thereof on his shoulders up to the top of the mountaine which is before Hebron; but our mightie Conquerour and deliver, the Lord Iefus, hath in a more excellent manner magnified his power: for being closed in the graue, clasped in the bands of death, and a stone rolled to the mouth of the grave. the Sepulcher sealed, and guarded with souldiers, hee rose againethe third day before the rifing of the Sunne; he carried, like a victor, the bars and posts of death away, as vpon his shoulders; and vpon mount of Oliues he ascended on high, leading captiuitie captiue.

Christ power yeelds vs great comfort.

2 Reg. 18.35.

Deut. 28.29.

Pfal.143.12.

Like as therefore vvee received before great comfort through the confideration of Christs incomprehensible love towards vs, so is it now confirmed by the meditation of his power. Let Sathan boast like Rabsache, that the Lord is notable to deliver Ierusalem out of his hands, hee is but a blasphemous lyar, the Lord will rebuke him, and will shortly tread Sathan under our feet: it is the curse of the wicked, he shall be oppressed, and there shall be none to deliner him, but blessed be the Lord who hath provided a strong deliverer for vs, who certainly shall set vs free from our enemies, and destroy all the oppressors of our soules. Glory therefore be unto him for ever.

Verfe

Verse 4. That the righteonsnesse of the Lawmight be fulfilled in vs , who walke not after the Flesh , but after the Spirite

He Apostle having taught vs in the former verse, how the Lord Iesus hath freed vs from the condemning power of sinne, doth now let vs see how wee are freed also from the com-

manding power of (inne; for helets downethis to be the first), and neerest end of Christs death in respect of vs, the renouation of our nature, and conformitie thereof vvith God his holy law: which he expresses more electely in another place, when heesaith, that Christ game himselfe to the death for his Church, that he might sanctissis it, and make it to himselfe a glorious Church, not having spot, or wrinckle, or any such thing, but that it should be holy and without blame. This is the end which Christ hath proposed vnto himselfe, and whereof he cannot be frustrate, as he hath begun it, so hee shall sinish it, he shall conforme vs to the law, the righteousness thereof shall be suffilled in vs, there shall not be left in our nature so much as a sinfull motion or desire, but he shall at the last present vs pure and without blame to his Father.

This righteousnesse of the Law, I understand to be that perfect obedience to the Commandements thereof, which the law requires, flowing from the perfect loue of God & our neighbor, and it is fulfilled in vs two manner of wayes: first, by application or imputation of Christs righteousnes unto vs, he is our head & we his members, and are so united with him, that now we are not to be taken as sundry but as one body with him. By vertue of the which communion it comes to passe, that that which is ours is his, & that which is his, is ours, so that in our head we have fulfilled the law, satisfied Gods instice for our sinnes. Secondly, it will be sulfilled in vs by our perfect sanctification, though now we

Here followes the fecond member of the explication, wherein hee thewes how we are deliuered from the commanding power of finne. Ephef. 5. 26.

How the righteousnesse of the law is fulfilled in vs. The Icluites collect heere that the Law is fulfilled in this life.

This place proueth no fuch thing.

Caietane.

That the law is not fulfilled in vs, for by vs in this life is proued.

Ambr.de panisen.lib.1.

cap.6.

Ierem.17.

August. de verb. Apost. ser.29. haue but begun obedience and in part, the Lord Iesus at the last shall bring it invs to perfection.

The Icluites of Rhemes in their marginal notes on this Verse, collects a note which the word here rendreth not vnto them. We fee (fay they ) that the Law, which is Gods commandements, may be kept, that the keeping thereof is instice, and that in Christian men that is fulfilled by Christs grace which by the force of the Law could never be fulfilled: that the law may be fulfilled, and also shall be fulfilled by the grace of Christ, who hath delivered vs from the Law of sinne is euident out of the Apostles words; vve confesse it, and are comforted in it: this is an end which Christ hath proposed vnto himfelfe; that he may make vs perfectly answerable to that holineffe which the Law requireth, and in his owne good time he shall bring it to passe: but that the Law is fulfilled of men in this life, cannot be proued, neither out of this place, nor any other place of holy Scripture, Damnatum est peccatum, non extinctum: Sinne is condemned (faith Caietane, one of their owne) but not extinguished.

And hereunto belide infinite testimonies of holy Scripture, agreeth alfo the fuffrages of pure antiquitie. Non dicit familia tua sana sum, medicum non requiro, sed sana me Domine, & Sanabor, It is not (saith Ambrose) the voyce of thy family, I am whole, and needes not a Philition, but heale me, O Lord, and I shall be healed. Tu andes Nonatiane mundum te dicere, qui et si operibus mundus esses hoc solo verba immundus fieris. Ambrose spake it to the Novatian Heretiques of his time, and it may be fitly turned ouer to the Iclustes of our time, Darest thou, O Ichuit, call thy felfe cleane and holy? Albeit thou wert cleane in regard of thy works, this one word were enough to make thee vncleane. With him also agrees Augustine: Sunt quidam inflati vires spiritu elationis pleni, non magnitudine, ingentes, (ed superbia morbo tumentes, ot audeant dicere inneniri homines ab/q; peccato. There are some (saith hee) like vnto vessels blowne vp with winde, filled with a hauty spirit, not solidly great,

but

but swelled with the sickenetle of pride, who dare be bolde to fay, that men are found in earth without finne? Of fuch as these hee demaunds in that same place: Interrogote, O homo fancte, infle, fine macula, oratio ifta dimitte nobis debita nostra, fidelium est, an catechumenorum? certe regeneratorum eft, immo filiorum, nam finon est filiorum, qua fronte dicitur Pater nofter qui es in calis, obiergo estis. O infti, sancti in quibus peccata non funt? I demand of thee (O man) thou who artiust and holy, this prayer, Forgine vs our sinnes, vv hether is it a prayer to be faid by Catechifts only, or to be faid also of fuch as are beleeuers and converted Christians? furely it is the prayer of men regenerated, yea, it is the prayer of the Sonnes of God, for they call God their Father in heaven : where then are ye, O ye iust and holy ones, in whom are no finnes? If the regenerate and fonnes of God have need to craue remission of sinnes, what are ye who say ye have no sinne? If we say we have no some, wee lie, and the truth is not in vs. and our bletfed Saujour to let vs fee how farre we are from doing that which we should doe, saith: When ye have done all that ye can doe, yet fay yee are unprofitable fernants. Where because they have a filly subterfuge, that albeit wee were neuer fo righteous, yet for humilities sake, we should fav we are unprofitable: I answere them, as Angustine an. swered the same objection in histime, propter humilitatem ergo mentiris, then for humilities fake, thou lieft; but it is certaine, Christ neuer taught man to lye for humility: this is but a forged falshood of their owne.

And to joyne the third witnesse with the former two. Bernard who lived in a very corrupt time, yet retained this truth, Quis melior Propheta? de quo dixit Desu, inneni virum fecundum cor meum, & tamen ipfe necesse habuit dicere Dee: Ne intres in indicium cum ferno tuo: who is better then the Prophet David? of whom the Lord faid, I have found a man after mine owne heart, yet had he need to fay, Lord enter not into indgement with thy Sernant, And againe, Sufficis mihi ad omnem suffitiam falum habere propitium, cui foli Serm. 23.

A question

for Papifts.

Ibid m.

1 Joh . 1.9

Luke 17.10.

August.de verb .- Apost. (erm.29.

Bern, in annun. Maria.

Ber, in Cant, reccani:

peccaus: nonpeccare Desinfisia est, hominis instituia indulgentia Dei. It sufficeth mee for all righteousnes to have him

Ber, serm, cont. vitium ingrati. onely mercifull to me, whom I have onely offended, to be vithout finne is the righteous field of God, mans righteous finded is Gods indulgence, pardoning his sinne: we conclude therefore with him. Va generation thuic misera, cuise ficere videtur sua insufficientia, immo inopia tanta, quise enim ad perfectionem illam, quam Scriptura tradunt, vel aspirare videtur? woe to this miserable generation, to whom their owne insufficiencie seemes sufficient: for vyho is it that hath so much as aspired to that perfection, vyhich the holy Scripture commaunds vs?

But to maintaine their errour, they enforce these places

Places of feripture wherein godly men are called Saints and righteous, makes not for their errour of perfect obseruance of the Law.

But to maintaine their errour, they enforce these places of holy Scripture, wherein mention is made of innocencie, iustice, and perfection in the Godly, whereupon they simply infer that the Law is fulfilled. Their Paralogismes shall easily be discourred, if vveckeepe Augustines rule: when the perfection of any man is mentioned, wee must consider wherein, for a man may be righteous in comparison of others, so Noah vvas a righteous man in comparifon of that generation wherein he lived, yet was he not vvithout linne. A man may be also so called in comparifon of himselfe, the Lord judging a man according to that whereunto the greater part of his disposition is inclined: for the Lord doth repute and account his Children not after the remanents of the old man, but according to the new vvorkemanship of his grace in them; vvhereof it commeth to patfe, that albeit in a great part they be finnefull, yet the Lord giueth vnto them the names of Saints and righteous men.

In what sense Godly men are called perfect in holy Scripture. Againe, in handling of the Apostles word, Philippians 3. let 25,45 many as are perfect, be thus minded: hee moues the question, seeing the Apostle hath said immediatly before, that he was not perfect, how doth he now rancke himselfe among those who are perfect? how agrees these two, that hee is perfect, and not perfect? Hee answeres, the Apostle

was perfect, fecun lum intentionem, non fecundum peruention nem, that is, perfect in regard of his intention and purpole, not in regard of preuention, and obtayning of his purpole. And hereunto agrees that of Bernard, Magnum illud electimis vas perfect am abnuit, profectum fatetur, that great chosen veilell of election graunts profection, that is, a going forward, but denyes perfection: for TEXESS is not onely he vyho hath come to the end, but he also vyho is walking towardit; we are so perfect in this life that we are yet but walking to perfection: therefore faith Ambrofe, Ap folus aliquando quasi perfectis loquitur, aliquando quasi perfecturis; boc eft, aliquando landas, aliquando commones: the Apostle speaketh vnto Christians, sometime as vnto men that are perfect, other times as voto men vyho are to perfeet that which is required of them, that is, sometimes he praises them for the good they have done, and other whiles he admonishes them of the good they baue to doe. Wee conclude therefore with Angustine, perfectio bominis est, inuenife fe non effe per f. Etum, this is the perfection of man. to finde he is not perfect.

And as for that place of Saint Luke, where it is faid that Zacharie and Elizabeth walked without reproofe in all the Commandments of God, because the Issuits of Rhemes in their obscruations would wrest it to confirme their errour, vyce will-shortly make it manifest. That it makes not for them. Augustine hath two reasons, whereby he proues out of that same Scripture, that Zacharie was not without sin, first, because he was a Priest, and was bound to offer as well for his owne fins, as the fins of the people. Secondly, in that the Euangelist faith he walked in the commandements of God, it is an argument, that as yet hee had not attained to the marke: to the which vve may adde the third out of that same place, the dumbnesse inflicted upon him for his misbeleeuing, cuidently proues he was not so perfect as to be without sinne, Besides this, he customably distinguishes betweene peccasum & crimen, sinne and a crime, that is,

August.in Val.38.

Ber,in Cant. serm.49.

Ambros.in Rom.cap.8. vers.9.

August. de temp. ser. 49.

How Zacharie and Elizabeth walked in all the commandements of God, Luke 1,6.

Heb. 5-3.

fome

Ang. Enchi.

some grieuous offence that gives slander, and is worthy of crimination. Sanstorum bominum vitam innenirs posse dicimus sine crimine, we affirme that the life of holy men may be found without a crime. And againe, nunc bene vinitur si sine crimine, sine peccato antem, qui se vinere existimat, nonsd agit vi peccatum non babeat, sed vi veniam non accipiat: now men live well if they live without crime, but he who thinks hee can live vvithout sin, doth not thereby make himselfe free of sinne, but debarres himselfe from the pardon of his sinne. And so much for resutation of their errour.

The end of Christs death is our sanctification, therefore it should not be abused to give liberty to sinne, Now for our instruction, we marke againe here, that seeing the end of Christs death is our sanctification, it cannot be but a mocking of the sonne of God, and at reading of his holy blood under the uncleane seete of men, to make the death of Christ a nourishment of sin: let such thoughts be sarre from vs, that vve should take libertie to sinne, because vve haue a Sauiour: this is to make Christ a minister of sinne, and as vvas said, to build up that which Christ came to destroy, O thou who louest the Lord Iesus, be it farre from thee to take pleasure in that which made his blessed soule heavie unto death, let us never nourish that life of sinne, which was the cause of the death of Christ, but let us daily clense our setues from all filt honesse of the fless and spirit, and grow up unto full holinesse in the feare of God-

2 Cor. 7.1.

For albeit, by Christ vve be delivered from the curse of the Law, yet are wee not exempted from the obedience thereof. In respect of the one, the Apostlesaid, Wee are not under the Law, but under Grace: in respect of the other, he hath said that the Law is good: and our Sauiour protests he came not to destroy the law, but to fulfil it, both in himselfe and his members, not only by righteousnesse imputed, but also inherent. For the Law stands to vs a rule of our life, we loue the holines thereof, & striues to conforme our selves vnto it: instrincate crim amici leges efficients. for men when they are justified, become louers of the law, vwhich before they hated. So that hereby vve are to try vwhether we be in Christ

Christ hath freed vs from the curse of the law, not from the obedience thereof. Rom. 6.15. Rom. 5.12.

Ambros. in Rom.cap. 8. Rom.7.22.

Christ, if we delight in the law of God, if vvee be grieued when our linfull nature transgresses the precepts thereof, if vvee finde a begunne harmonie betweene our affections, actions, and her commandements, by these and the like effects may vve know that in Christ vve are justified.

Laftly, we have this comfort, that feeing our fanctification is an end which the Lord Iefus hath propofed vnto himfelfe, vve may be fure he shall attaine vnto it. In the first creation what he commanded was done; he made light to thine out of darknetle, no impediment could flay that work of the Lord: fo is it in the second creation, neither Sathans malice, nor the deceitful allurements of the world, nor the finfull corruption of our owne nature, shall stay that worke of our perfect fanctification, which the Lord Iefus hath not onely begun, but also taken vpon him to accomplish.

We are fure our begun san-Ctification shall be effected.

Verse 5. For they who are after the flesh, samour the things of the flesh, but they who are after the spirit, Sauour the things of the first.

Itherto we have heard the proposition of com-fort, the reason of confirmation and explication thereof. Now because the Apostie restrayned that comfort to those who walke after the

first, not after the fleth, now in this third member of the first part of the Chapter, hee subjoynes an exhortation. Wherein by fundry reasons he disswades vs from walking after the flesh, & exhorts vs to walke after the spirit: wherein he keepes this order. First, he oppones these two, to walk after the flesh, and after the spirit, as contraries: which cannot confift. He lets vs fee the miferable effate of them who walke after the one, and illustrates it by the happy estate of those who walke after the other, and then concludes that they who are in the flesh cannot please God, vers. 5.6.7.8. Secondly, hee comforts the godly, least that they considering

Application of his former doctrine, contayning first a Commination of the wicked, wherein is declared their miscrable state who walke after the flesh.

should be discouraged with his former conclusion, version 10.11. And thirdly, he subjoynes the exhortation, by sundry reasons disswading vs from walking after the flesh.

Two forts of fleshly things which the naturall man sauours.

First then, the Apostle oppones the disposition of a carnal and spiritual man as contraries, which may not consist the carnall man fauours carnall things, that is, he vnderstands no other, he liketh no other, he inclineth to no other: For the word which he vies in the originall is transferred to all the faculties of the foule, reason, will, appetite & sense, and whatfocuer is in him is all carnally affected; and thefe carhal things which he fauours are of two forts: the first are abfolutely euill, to wit, the finfull lufts of corrupt nature : the secondare those carnall things which pertaine to this life, not fimply cuill of their owne nature, but in regard of their abuse they become euill to the wicked. First because they feeke them in the first place, which is due to God & things heauenly. Secondly, because they are bound to them with a flauish and immoderate affection. Thirdly, because they feeke them for wrong ends, to make them feruants vnto their lusts. In a word, they doe so walke after these carnall things, that they goe a whoring from God, they feeke their portion in this present world having neither hope to looke

The life of the Christian and carnall man as different as the life of the bruit beaft and the carnall man.

Yea, of so contrary dispositions are the spiritual and the carnall man, that looke what is the rejoycing of the one is a wearinelle to the other: surely there is no greater difference betweene the natural man and the bruit beast, than is betweene the spiritual man and the natural! for the beast cannot conceive nor understand the excellencie of that spiritual life whereby the Christian lives, and is not so much as touched in his affection with a desire thereof. Give unto the beast those things whereunto the nature thereof is inclyned, it craves no more; give unto a natural man the vain pleasures of sinne, and perishing things of this earth, hee cares not for the pearles of the kingdome of heaven. It

for, nor heart to follow those things which are aboue.

is true, the spiritual man knoweth how miserable the life of the natural man is, because he lived once that life himfelfe: but the naturall man cannot know what the life of the Christian man is.

And heere we have occasion to consider more deepely of that fearefull estate wherein Sathan did cast vs by the meanes of finne, and of that joyfull benefit of restitution vve haue by the Grace of our Lord Ielus. The casting of Adams body out of Paradife was a small lotfe, if it be compared with the downe throwing of his foule from all heauenly dispositions. The Grecians considering the vvorkemanship of mans body, compared him to a tree inverted, his head and haire resembling the root, being vpmost, his hands and feet that grew from it as branches being downe molt, & therefore they called him av Dewnos, a creature inuerted or turned vp fide downe; but if vvce shall looke to the peruerted estate of the soule of man, shall we not see there a more pittifull change? the heavenly minde is become earthly, he that wealked with God for the similitude of his nature, is now become a companion of beaftes, the foule which fed before vpon heavenly Manna is now fed with the huske of akecornes, meeter for fwine then for men, that is, it fauours onely carnall things, meeter for beafts of the earth, then men who are the generation of God. As It- | Lament, 2. 1. remie lamented the desolation which the sins of Israell had brought vpon them, so may wee lament that searefull estate, wherein vyce are fallen by our apostacie. O how is the beautie of Israell cast downe from the Heauen to the Earth? How are the Nuble men of Sion comparable to fine gold, esteemed as earthly pitchers; her Nazarites that were purer then fnow, & whither then milke, now their vilage is blacker then the coale: where is that glorious image wherwith man was beautified by his creation? How is his light turned into darkenetle? How is he covered with shame in flead of glory? his visage is withered, his beauty cast downe from Heauen to Earth. The body made of earth standeth

The fearefull and peruerfe estate whereinto man is come by falling from God.

and 4.2.7.8.

vpright, and can looke to heaven, the foule which is from about, hath forgotten her original, is crooked to the earth, and like a Serpent creeping on many feet, so walketh it after the dust with all her affections, sauouring onely those things which are carnall. This is mans miserable estate by nature: the Lord open our eyes that vvee may see how farre wee are fallen by our apostacie, how deadly wee are wounded, that in time wee may make our recourse to the Physition of our soules, who now offers by Grace to restore vs.

The divers disposition of the Christian and carnall man flowes from the diversitie of their generations.

John 3.6.

But to returne : this diversitie of dispositions in the man naturall and spirituall, the Apostle designes to flow from the diversitie of their generations, they who walke after flesh, that is as our Saujour expounds it, that which is borne of the flesh, is flesh: so then the cause why they are carnall and sanours only the things of the flesh, is because they are only partakers of a carnall generation. Euery creature, as yee may fee, hath an inclination to follow the owne kind some lives in the earth, some in the water, every one of them by instinct of that nature which they received in their generation following to earnestly their owne kinde, that a contrary education cannot make them to forfake it. The Fowlewhose kinde is to live in the waters, though shee be brought vp vnder the wings of another damme, whose kinde is to live on the earth, to foone as the is frengthened with feathers, forfaking her education, followes her kinde. to also in every manthe disposition of his affections and actions is answerable to the nature of his life. If he have no more but a natural life, his cogitations, counfels, relolutions & actions are only carnall, but if he have also a spirituall life, then shall he be able to mount about nature, having an inclination to heavenly things, for every one who is rifen with lefus, feekes those things which are aboue.

Now this difference of their dispositions, flowing from their different kinds, shall appeare the more clearely if yee compare the affections, words, and actions of the one with

The contrary disposition of the christian and carnal man appeares.

the

the other. And first to begin at the vnderstanding, it is certaine that the naturall man understands not those things which are of God. Let lefus Christ speake to naturall Nocodemus of regeneration, and Nicodemus shal conceive that he speakes of a natural generation. Let Paul speake before Agrippa of the heavenly vilion, and Festus shall count him a foole. Let Lot speake to his sonnes in law of the judgement to come vpon Sodome, and they shall esteeme him as a mocker: thus Naturalists can neither understand the words of mercy nor judgement, to be allured with the one, or terrified with the other, for hee minds onely earthly things; but as for the spiritual man, he hath received that new mind, whereby he knowes him that is the true one : he is indued with new fenfes, whereby he perceives things which are excellent, habet enim oculos interiores, quibus videt inftitie lamen, he hath those naturall eyes whereby he seeth the light of righteousnetle.

And if from the vnderstanding we proceed to the affections, whereupon can the naturall man fet his affections but vpon those things which his vnderstanding commends for good: for every man hath his heart enclined to that which according to his knowledge heethinks best for himselfe. The Gadarens will preferre their Swine before Christ, and naturalists make more of their smallest earthly commodities, than of those things which are about at the right hand of God; but the Christian accounts the testimonies of the Lord sweeter vnto him than all the treasures of the worldling : hee findes more joy in the lightfome courtenance of God, then in all abundance of Wheat and Wine: the best things of this earth hee accounts but dung; the pleasures of the world are loathsome vnto him, her glory is despised in his eyes , babet enim olfactum intersus, de que dixit Apost lus Christs bonus odor sumites Deoin omni laco. eft g verbum sile oder vite ad vitam : for he hath that internall lense of finelling, whereof the Apostle speakes, we are unto God the freet fauour of Christ in enery place: this makes 2 Cor. 5 15.

In their vnderstanding.

Iohn 3.4.

AEt. 26.24. Gen. 19.

1 John 5. 20.

Aug.deverb. Apost Ser. 17

In their affecti-

Matth. 8.

Aug.ibid.

86	The Christian and carnall man are compared together.
	the word of God vnto him the sweet sauour of life vnto life, babet etiam gustatum interius, quo nouit gustare & videre quam suanis sis Dominus, and he hath that interior sense of tasting, whereby he can taste and consider how gracious the Lord is.
In their speak-	Now touching their language, it is also framed according
ing. Iohn 3.31.	to their understanding & affections, for out of the abundance of the heart the mouth peaketh; hee that is of the earth, is
3.5.	earthly, and speaketh earthly things, but the spiritual man hath learned from his Lord to speake of those things which
Actes 1.3.	appertaine to the king dome of God, & delights with David to
Pfal. Indg.12.	tell what God hath done unto hu foule. As the Ephraemites
3	by their tongue were knowne from the Gileadites; so the language of men ordinarily tels what countrie menthey are, whether Burgesses of Babel, or of the heauenly Ierusa-
Ambr.offic.	lem. Speculu mentis plerung, in sermone refulget. The speech
lib. 1.cap. 18.	(faith Ambrose) is commonly a glatse wherein the mind is
Cyp.lib.1.	represented. De ore & verbis suis unusquisa proditur, &
epist.3.	virum Christum in corde suo, an Antichristum babeat lo- quendo detegitur, euery mans speach (saith Cyprian) doth soone bewary what he is, and by his speach is discouered
m	whether he haue Christ or Antichrist in his heart. Qui in
Ber in ascen. dom de Euan.	Christum credunt, linguis loquantur nonis, & vetera recesse-
lectione ser.1.	runt de ore eorum, they who beleeue in Christ speake with new tongues, old things are departed out of their mouths.
. 4	The same is to be said in like manner of their hearing, for the Christian delights to heare of those things whereof
In their hea- ring.	he delights to speake. It is a pain to him to heare prophane
	language, which to a carnall man is a pastime: hee that is godly like La, his soule is vexed when he heares a Sodo-
Iob 12.11.	mitespeake. To a godly man (saith 10b) the eare is the taster of the soule, as the mouth tastes meat for the belly, & sends
	none downe into it but that which is approoued: fo the
	eare of the wife taftes words, and delights in no speach but
	that which is poudered and good for edifying. It is a very godly faying of Augustine, sprituales nec tormentis sepa-
Aug.de temp Ser.54.	godiy laying of sangujune, prosinues nec torments jepa-

rantur à Christo, carnales vero etiam otiosis fabulis separantur, no torments can separate spiritual men from the love, remembrance, and meditation of Christ, but carnall men forgoe the remembrance and meditation of Christ for idle and

vnprofitable fables.

And lastly, as concerning their actions: the natural man hath no pleasure in spiritual exercises of divine vvorship; fet him to any other worke he doth it with some dexterite and cheerefulnetle, but bring him to a spirituall vvorke there he faints and languishes : it is a wearinesse vnto him to heare the word of God, in every spirituall exercise hee is like a creature out of the owne element, which hath no contentment: whereas the Christian, by the contrary, loues the word of God more than his appointed food, and delights most in those exercises which are meetest to edific him in Christ. Thus the spiritual man hath a minde to know Christ, his affections set upon Christ, his talke is of Christ, his actions are toward Christ, and Christ in the end he shall enjoy to his euerlasting comfort.

In their doing.

Verse 6. For the wisedome of the flesh is death, but the wisedome of the spirit is life and peace.



H E Apostle having set downe the contrarie disposition of the Carnall and Christian man, doth now shortly describe the miserie of the one, and happinetle of the other. The carnall

man hath not onely his will and affections fet your euill, but also that which is best in him, his wisedome and vnderstanding are so farre peruerted, that it yeelds vnto him no fruit but death. In the foule of man are two chiefe faculties. the Vnderstanding & the Will. The vnderstanding should be the gouernour and directer of the counsels and actions of man, the Will should be the follower, accomplisher, and executer thereof; but now is mans nature to corrupted, that

The miserable estate of them who walke after the flesh described.

In the foule of a carnall man the blinde leads the crooked. either reason which should rule is ouer-ruled by the will, or at least the crooked is led by the blind, that is, a blinded vinderstanding directs the crooked will and peruerse affections a wrong way; and what meruaile then if both fall into the dirch? for where the eye vivich is the light of the body is darkened, how great must be the darkenes of the whole man? and seeing the vinderstanding facultie of the soule gives no counsels nor conclusions but such as are deadly, what can the will and affections doe but run headlong vinto the vivayes of death?

The most excellent knowledge of the naturall man brings out death.

Rom.I.

Neither naturall nor morall Philosophie could profit men to faluation.

This is that encrease of knowledge, which we have gotten by our apostasie from God, this is the fruit wee haue plucked from off the forbidden tree, we have a wifedome. which brings out death : the most excellent knowledge whereunto the quickest engines could ever attaine by the light of nature, profited them not vnto faluation, Lastantim compared al learning of the Philosophers to a fiveleffe body wanting a head, in feeing they vvere blind, in hearing they heard not, understanding they understood not, while they professed themselves to be wife they became fooles. As the sences be in the head, so all spirituall vinderstanding of the way of life is in Christ Iesus, by natural philosophie they attained to the knowledge of the creatures, but learned not to know the Creator; by naturall reason they learned to discerne the sophistrie of men, but not to refist the fophistry of Sathan. By practice also of Morall Philosophy they attained to a shew of those vertues which they called Cardinall, to a shew I say; but as for true Prudence, Justice, Temperance and Fortitude, they attained not vnto them: without faith it is impossible to please God, neither can there be without it any thing which deserueth the name of vertue, quid enim illis cum virtutibus, qui Dei virtutem Chrifrom ignoram? for what have they to doe with vertue who are ignorant of Christ, the vertue and power of God?

All the light that is in nature is like to the light of blinded Sampson, for as he without a guide could not finde one pillar

Naturalists are all blinde like Sampson.

pillar of the house; no more can naturall vinderstanding finde out so much as one of the articles of our faith: nasesmur universi via civitatis prorstis ignari, vvc areall borne altogether ignorant of the way that leadeth to the Citie of God , avontci, as the Apostle cals vs , vvithout a minde to know any thing pertaining to our owne faluation. Whatfoeuer wisedome man hath without grace, may lead him forward to euill, but cannot teach him to eschew euill e Achitophel was counted wife in his time, and his wifedome and counsell as the Oracle of God, but he had no wisedome to fore-see nor preuent his miserable end, he hanged himselfe in his impatience: yet is the wit of Naturalists in our time no better than his, they are wife in their owne eyes, and glories within themselves, that by their subtile wits they have gone through dangerous courses, wherein others haue fallen; yet they know not their end, neither are fure that the politique deuise wherein they have placed their confidence shall not at length be a snare to themselves. Therefore the spirit of God vouchsafeth not vpon the men of this world the stile of wife men, but cals them wife with a restriction, they are mife (faith Ieremie) to doe enill. Wifer (faith our Saujour) in their owne generation than the children of Gad. Basil properly compares them vnto Howlets, which fee fomething in the night, but nothing in the day: fuch are worldlings, they have tome understanding of the works of darknelle, but no judgement how to approve themselves to the light of of God: vvile to compatle things prefent, but carelelle for those which are to come.

Where, if it be demaunded, why then dotth the Apostle attribute wisedome to them who walke after the steff it is answered, Prudentia dicitur cum res sinius sit, quis sic spsis videiur, it is called wisedome, because so it seemes to them who have it, albeit in very deede it be soolishnesse. The indgements of the carnall and Christian man are so different that either of them esteemes another soolish, but the one judges with a warrant, the other not so: the spirituals

Wifest among them cannot preuent their miserable end, more then A-chitophel, farre less the to come. 2 Sam. 17.

Iere.4.22.
Luke 16.8.
Compared to
Howlets.
Basil exham.
hom.8.

The carnall man and the Christian eyther of them indgeth other to be foolish. 1 Cor. 2.15.

1 Pet.4.4.

Ioh.8.48.

Actes 2.13.

But the Chriftian iudges according to knowledge, so doth not the

Pro.27.12.

man discernes all things; he sees by the light of God, that the wisedome of worldlings is folly, but the natural man so rests on the conceits of his owne minde, and hath such liking of the course of his owne life, that it feemes strange to him the Christian runs not with him into the same excelle of rist: therefore he speakes cuill of him, and disdaines him as a foole; yea, the preaching of the Gospell he accounts foolishnesse, no maruaile then he esteemes them foolish who order their lives according vnto it. When our Saujour preached and vyrought miracles among the lewes, they faid he was possest, and had a Diuell. When the Apostles, filled with the holy Ghost, preached to every country people in their owne language, they were judged to be full of new Wine, as if Wine taught them to speake languages which they neuer learned, and did not rather spoyle them of theyle of their mother tongue; so quick are naturalists in discerning the workes of the holy Ghost.

But as for the judgement of the carnall man which he giues out either of the person or actions of the spirituall man, we are not to regard it, because his light is darknetle; but the spiritual man discernethall things, and judges of the milerable estate of the natural man with light and vnderstanding. Festus may judge wrongfully of Panl, but Paul will not change his state with Festus, nay not with Agrippa. Euery controuersie will be decided one day, both the wife and the foolish Virgins shall be knowne in their ranckes: then shal naturalists change their judgement, and confesse that these were wise men, vyhom before they had condemned for fooles: for if they be wifelt who fee farthelt before them (as before we spake) and can prouide for the longest time, it is out of doubt that onely the Christian is a wise man who prouides for the eternitie to come. Aprudent man fees the plaque before hand, and hides himfelfe, but the foole goes on, and is snared.

But the wisedome of the (pirit is life and peace.) This wisedome is our renued understanding by the grace of Christ,

called

called the wisedome of the Spirit, because it is reformed, a of new created by the Spirit, who hath made vs that were darkenesse before, now to be light in the Lord. The effects of this wisedome are life and peace, such as naturall men neither know nor haue; they cannot know them. Though the most spiritual and powerfull Teacher should discourse to a natural man of that life and peace, yet should he not be able to conceive it: for as in nature those things which are discerned by taste, cannot be known evnlesse they be tasted; so it is not possible that the value of spiritual things can be discerned of him who hath no spiritual senses; quod senses owns services of the effication.

What then? shall we thinke they have no life who have not this wifedome of the Spirit? none indeed, for that life which they live, the holy Spirit called it a death. Though a naturall man should live Methushalems yeeres, a quiet and peaceable life without feare, though the rod of God come not neere bim, And he be not in trouble as other men, yet while he lines in pleasure he is but dead, Astranger from the life of God through the ignorance that is in him: Yea, no carkalle of flesh from which the life is departed, is so abhominable in the eyes of man as is that Soule in the eyes of God, which is not quickned by his spirit. And besides this, so silly athing is the life of man in it felfe, that winendo decrefeit, by living it weares away; and when it continueth longest, non vita longa, sed longa agritudo est, yetit is not a long life, buta long lingring dileafe; while we feeke to entertaine it by daily nourishment, quotidianis midicamentis falcimus morbum nostrum, we doe no other thing but strengthen our disease by daily medicaments: let vs therefore become weary of it in time, and seeke our life in Christ; then begin we to live when we are quickned by his spirit vnto immortalitie, till then we have neither life nor health.

And as for the other effects of this wiledome, which is peace, they have it not who are not in Christ: There is no peace to the wicked, saith my God: a meeke, quiet, & peaceable Spirit

The vnhappy estate of them who walke after the flesh described.

Basil.exhort.

ad Baptss.

The life of carnall men is but death.

Iob 21.9. Pfal.73.5. 1 Tim.5.6. Eph.4.18.

August.de temp. serm. 245.

Carnall men haue not the peace of God. Es.57.21.

Pfal.85.

August. de temp, serm.

Their fecuritie is like the fecu-

Spirit they have not, As the waves of the Sea are stirred with every winde, so are their mindes perturbed through the tumultuous defire of their variable affections. And as for peace of Conscience, which ariseth of the sense of Gods mercy towards vs in Christ; how can they have it whose life is a continuance in inimity with God for righteon neffe and peace doe kiffe one another: where there is no righteousnetle how can there be peace? Pax eft bereditas Christianorum, peace is the heritage of Christians. The wicked have their owne carnall fecuritie, they bleffe themselves in their heart when the word of the Lord doth curse them, but the falle conclutions of peace and faferie which they have laid in their own hearts, shall not preserve them from that sodaine destruction, which (as trauaile vpon a woman with child) shall come upon them: their securitie is like the securitie of Ianas, who flept most foundly when he had most cause to watch and pray, for the Lord was purfuing him as a fugitiue servant, the officers of God gathered about him to lay hands on him, the winds commoued against him, the raging waves of the Sea refusing all other satisfaction, offered by the Marriners, rolled with violence about the Barke wherein hee was, determining not to rest till they apprehended him; all his companions were afraid & compelled to cry every man to his God, only lonas was fleeping. What thinke yee? was this true peace? no indeed, but falle fecuritie. It fareth even so with the vvicked, the Lord stands offended with them, the heavens about closed vpon them, hell beneath opened to receive them, Sathan the deuouring Lyon hungring for them, waiting when they shall be given him for a pray; but they are eating, drinking, making merry in the depth of a dead Conscience, but certainely their securitie will end in a fearefull wakening, they shall betaken out of their bed of ease wherein they lye and shall be cast into that bottomlesse deepe of the wrath of God, wherein their worme shall neuer dye, and their fire shall neuer be quenched. But

But to leave them and returne to the Christian, it may be demaunded, how is he pertaker of peace? whose croffes are so continuall as his? who more exercised with inward terrours then hee? Is not his battell without intermission? where then is his peace? To this I answere, wee have indeed peace with God, with our felues, and our Christian brethren, but our peace is not perfect, Pax noftra ex defiderio creatoris inchoatur, ex manifesta autem visione perficitur. a begun peace wee have, arifing of that feruent defire wee have towards our God: but it is the manifest vision and cleare fight of God that must perfect it : wee attaine to the beginnings of this peace, cum mentem Deo, & menti carmen Subingamu, when wee subdue the minde to God, and the flesh to the minde; but it cannot be perfect, quamdin mens ignoratione catatur, & carnis (na impugnatione concutitur. fo long as the minde is darkened with ignorance, and difquieted with the alfaults of the flesh. And to the same purpose, saith Augustine, Est nobis pax aliqua, quia condelectamur Legi Dei secundum interiorem hominem, sed non plena, quia vidimus aliam legem in membris nostris repugnantem legi mentris nostra: wee haue some peace within our selues, when wee finde that our inward man delights in the Law of God, but it is no perfect peace, because we see another Law in our members rebelling against the law of our minde: neither can our peace with our brethren here be perfect, cogitationes cordis nostri inuicem non videmus. & quadam de nobis, que non funt in nobis, vel in melius innicem, vel in deterius opinamur; thus have we a peace but not perfect. not without interruption.

Yet our comfort stands that how ever our peace be interrupted by outward troubles and inward terrour of conscience, yet it cannot be taken from vs. Albeit no trouble for the present be sweet, yet it worketh in vs good effects: by it wee are made more humble, more feruent in prayer, more abundant in teares; the hard heart by this holy hammer of God being made soft: so that sanctified trouble by

A Christian hath peace with God, and himselfe, and his brethren, but not perfect in this life.

Greg. moral. in lob.lib.6.

August.in Ioan.tract.

Ibidem.

Inward and outward troubles may interrupt our peace, but cannot take it away. Greg.moral.

the Lords wonderfull working becomes a meane to establish our peace. Corda electorum aliquando concustamelus folidanium, the hearts of the elect are best settled after they have beene shaken with crosses. All the children of God sinds this by experience, that their inward troubles are preparatives to inward consolations. As he who goes to build a house, the higher he intends to raise it, the deeper he layes the foundations therof; so the Lord humbles them lowest with their terrours, to whom he purposes to communicate the highest measure of his consolations. As his sufferings abounds in vs., so shall our consolation abound through him, we will therefore that peace which we have in Christ, and which he hath lest vs., none shall be able to take from vs.

2 Cor. 1.5.

Verse7. Because the wisedome of the slesh is inimitie against God: for it is not subject to the Law of God, neither indeed can it be.



He Apostle proceeds, and gives the reason why he called the wisedome of the sless, death: because it is enimitie with God. He proves it is inimitiewith God, because neither is it, nor can

it be lubicct vnto the law of God,

Our life stands in peace with God. Of this manner of reasoning vsed by the Apossle, wee first learne, that our life consists in our peace vith God, and that our death is procured by our inimitie with him. Compare sinfull Adam, vith innocent Adam, and this shall be made manifest: so long as hee stood at peace with God, heeliued a joyfull life, familiar with his maker: but from the time he began the inimitie by transgression of the commandement, not onely was the presence of God (joyfull to him before) terrible now, but hee became such a terrour to himselfe, that it vvas a death to him to live in that state of life. Oh that alway we could remember this, that wee cannot offend the Lord, vnlesse wee slay our selves.

felues: all our rebelling against the Lord, is but a kicking of our heele against the pricke, the losse is our owne, we depriue our selues of life, but cannot spoyle the Lord of his glory.

It is written of the Sidonians, that when Herod intended yvarre against them, they made friendship with Blastus, Herods Chamberlaine, and belought him to make peace for them: the reason was, because their lands were nourished by the King, therefore they were not able to beare his inimitie. Alas, that wee cannot be as wife in a greater matter, both our lands & our felues are nourished by the King of heaven, we are notable to endure his anger: if he pleafe he can make the heaven aboue vs as braile, and the Earth beneath ve as iron; if he take his breath out of our nosthrils we fall like clay to the ground, and are turned into dust: how then is miserable man so bewitched, that he dares line in that state of life which is inimitie with God? Doe ye pronoke the Lord unto anger, are ye stronger than he? No.no.asfuredly if thou walke on in thy fins, the Lord shall crush thee with a Scepter of iron, & breake thee in pieces like a Potters veilell, so vnequall shalt thou finde the match, if thou contend with thy Maker: Oh consider this ye that forget God lest be teare you in pieces, and there be none to deliner. Shall the Sidonians intreate for peace when Herod proclaymes warre, and shall man continue in inimitie, when God from heaven proclaymes peace? farre be it from vs. that wee should so doe. Away with this wisedome of the flesh, which is inimitie with God-

Perceiue againe how the spirit of God in such sort describes the nature of many remued by Grace, that no good is lest in it: out of which the Semipelagians of our time, may draw their workes of preparation or merits of congruitie, for where as in the Soule of manthere are but two faculties; the Vnderstanding and the Will; the spirit of God so describes his Vnderstanding, that not onely hee saith, the naturall man vnderstands not the things that are of God.

How fool the man is when he entertaines inimitie with God.

I Cor.10.11.

Pfal.29.

Pfal.50.22.

No good in mans nature before it be renued: against the Semipelagians of our time.

but

A mind that neither fees nor can fee. I for.2.14. A will that neither is subicct to God no can be.

The praise of Gods power and grace is the greater, because it reformes nature it being so farre peruetted.

Iam.3.7.

Mat. 4.36.

but as if that were not sufficient to expresse mans miserable estate, he addeth, neither indeed can be understand them, because they are spiritually discerned. And againe, his visil hee so describeth it, that it is not subject vnto the Law of God, and he addeth this (neither indeed can it be.) What more can be said to abase the natural pride of man, hee hath such a minde as neither understands nor can understand the things of God, hee hath such a will as neither is subject, nor can be subject to the Law of God? This is the indgement of Gods spirit concerning the corruption of our nature, we set it against the vaine opinion of all those, who to magnifie the arme of slesh, and the merits of man, dreams of a good in our nature without grace, which cannot be found in it.

Neither let any man inferring more of the Apostles speech then himselfe concludes, thinke it impossible that our rebellious will should be made obedient : the Apostle takes not away this hope from man, onely hee denves that nature is able to doe it. Nature without grace may encrease the inimity, but cannot make reconciliation; but that which is impossible to man, is possible to God. The nature of beafts, birds, and creeping things hath been etamed by the nature of man (faith Saint James) but thetongue of man. though the smallest member in the body, yet so vnruly an euill that no man is able to tame it. We cannot change one haire of our head, to make that white which is blacke, farre letle can wee change our hearts to make them holy which are vncleane. What then, shall we be out of all hope? that which we are not able to doe, shall we thinke it shall never be done? Let vs not so conclude, though no man can tame the nature of man, the Lord can. Paul who was a rauening Wolfein the Euening, the Lord made a peaceable Lambe in the Morning, Naturalists have written that the bloud of the Goat causeth the hard Adamant to breake, but the holy Scripture hath more furely taught that the bloud of Ielus hath vertue to turnea stony heart into a softswhere it

pleases

Ciril catec. 2

P[al 107.

P[al.103.

pleases the Lord of stones to raise up children unto Abra. ban. There is nothing colder than Ice, yet saith Augustine, it is melred and made warme by the helpe of sire. A thorny ground (saith Cyril) being well manured, becomes fertile, and the Lord (saith the Psalmist) turneth a barren wildernesse into a fruitfull land; he raises the dead; he makes the blindeto see, and the lame to walke; he causes the Eagle to renue his youth; shall uvee then close his hands, and thinke it impossible for him to make the sinners, conceived and borne in sinne, to cast the old slough of nature, and become a new creature?

Iudge notrafily of any mans

And this haue I marked to keepe vs from that prefumptuous judging, as to conclude any mans reprobation because of his present rebellion, thou knowest not what is in the counsell of God, though in regard of his conversation for the present he be a stranger from the life of God. And againe for our selves, that we may magnific the mercy of the Lord our God, who hath done that vnto vs by grace, which nature could never have done, that is, hath made our rebellious hearts subject to his holy law, and we are sure he will also performe that good workey which he hath begunnein vs.

The word which the Apostlevseth heere to expresse mans natural rebellion, ชนบ์ซอโฉสซะาสนุก oteth fuch a rebellion of mans corrupt nature, as is not subject according to order: we are not to thinke that any rebell, were heneuer fo stubborne, can exempt himselfe from subjections do what he can he bides under the Lords dominion; but a naturall man (faith the Apostle) giveth not orderly subjection vnto God. Ieroboam shooke off the yoake of his lawfull Lord, and Reboboam was not able to controll him. But let man repine as he will, can he cast off the yoke of the Lord? No, no, if man refule to declare his subjection by an humble submission of his spirit to the Lords obedience, the Lord for all that shall not lose his superiority, but shall declare his power vpon man by controling him; hee shall H bruife !

The rebellion of the wicked against God, exempts them not from his dominion, P[al.2.

How miserable the wicked are, who being subiest to God by necessitie refuse voluntary subjection.
Pal. 18.

Nature vnregenerate doth not onely finne-but mul-

tiplies finnes.

Pfal,40.12.

bruise him like an earthen pitcher with a scepter of iron, that resuseth to bowe his hart under the scepter of his word. Let the voicked cry in the pride of their nature, wee will breake the bonds, and cast off the yoake of the Lord, yet hath he them fast bound in chaines, goe where they will, his hand is stretched ouer them, and they shall not be able to eschew it.

O foolish and most vnhappy condition, wherein man liueth; rebelling against the will of his Superiour, and it profiteth him not, for by no means can be exempt himselfe from his power, surely all the vantage that the vvicked reapes by repining against the Lord, is, that they multiply moe forrowes upon their owne head, for with the fromard the Lord will she himself fromard, he will walke stubbornly against them who walke stubbornly against him, and adde seauen times more plagues upon them. As the Bird shared in the grin, the more shee struggleth to escape, the more she is faltned; so the wicked, the more they rebell the hardlier are they punished; the faster they slie from the hand of Gods mercy the sooner they fall into the hand of his justice.

It is further here to be observed, that the Apostle sayth. carnall wisedome is inimities with God, the word hee vieth ex Sea, is in the plurall number, otherwife it could not agree with the Substantiue peounua: whereof we learne how our nature not renewed by grace, doth not onely finne, but multiply linnes and transgressions against the Lord. O how this should humble vs, that we have not onely finned, but also multiplied finnes. If any one finne be enough to condemne man, in what estate doth he stand, who hath gathered against himselfe such a heape of transgressions, more in number then the haires of his head? If Adam for one transgression fled away from Gods presence, what meruaile if horrible feare and perturbation possesset the sonnes of Adam, who have multiplied against the Lord so many transgressions? If the earth once cursed for Adams sinne, was curfed

cursed the second time for Caines sinne, how oft is it cursed now? If indgement grow like Wormewood, and enery disobedience and transgression bath it ownse instruction for every against what a treasure of wrath hath man now stored up against himselfe, who hath multiplyed so many sinnes against the Lord? An arme of the body once broken (laith Angustine) is not restored without paine and dolour to the patient, but if it be after broken, it is hardlier cured: a conscience once wounded is consounded at the light and presence of God, what then shall be to them that have wounded themselves so often to death, and stabbed through their soules with innumerable transgressions?

Let no man therefore flatter himselfe because his sinnes are small, but let him be humbled and mourne, considering that they are many. It may be thou art not guilty of the grosestauls sinne, shall this diminish thy contrition? Is there any thing smaller then a pickle of sand? yet many of them collected, become an heauier burthen then man is able to beare; the drops of water, though they be small, yet if they be multiplyed, become great rivers: It is not alwayes the great waves of the Sea that ouer-turneth the shippe, but the drop that sipes in at the leake shall sinke her also, if it be neglected: let vs not then neglect to purge our soules because we are not stained with grosse sinnes, considering that the smallest sinnes, often multiplyed, are waightie enough to presse down our soules to the lowest hell, if we goe not to Christ to be eased of our burden.

And last, we learne here, that the cause of inimitie betweene God and man, is not in God but in man, who will not ranck himselfe in the roome of a subject, & give to the Lord the place of a commaunder, there is no question betweene the Lord and man, but this onely, whose will should be done: the Lord craues that man should subject himselfe to the will of God, but man aspires to make his owne will the rule of his actions. In this miserable estate lives man not renewed by grace, hee hath set yo within himselfe a will

Gen. Heb. 2. 2.

August: de temp. ser. 58.

Though our fins were neuer fo fmall, this fhould humble vs that they are many, for in any thing many fmalles make a great.

Cause of inimitie betweene God and man, is in man. Isay.45.9.

Miferable is that man who maintaines a conversy will to Gods will.

Aug.de cor.

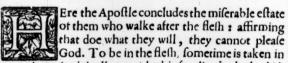
Gra. C. 14.

contrary to Gods molt holy will, Woe be to him that firiath with bis Maker. If the will of God be not done by vs. affuredly it shall be done upon vs. 'De his qui faciunt que non vult, facit ipfe que vult, the Lord (laith Augustine) in a meruailous manner doth his will on them, who doe that which hee will not; and therefore woe shall be voto all which are opposite to Gods most holy will. Quid tam panale quam semper velle quod nunquam erst, & semper nole quod nunquam non erit? what greater punishment can there be then this, euermore to defire that which never shall be, and alway to diflike that which for ever shall be? a vyicked man shall neuer obtaine that which he desires, but shall suffer for ever that which he diflikes. For remedie of this rebellion our Saujour hath taught vs daily to pray, thy will be done in earth as it is in heaven, fowe pray, and the Lord give vs grace that we may practife it, that in every action of our life. denying our felues, we may looke to our heavenly Father. enquire for his will and follow it, faying with our bleffed Saulour, Not my will O Lord, but thine be done.

Mat. 26. 39.

Verse 8. Soiben, they that are after the sless cannot please God.

He concludes the miserable estate of them who walke after the slesh.



a good part, tor it is all one with this (to liue in the body,) but here it is taken in an euill part: for to be in the flesh, and to be in Christ, are opposite one to another; so that to be in the flesh, is to be in the state of nature vnregenerate, a stranger from the grace of Christ. And the phrase is very significant, for it imports an vniuersall thrasdome of mans nature vnto the suffs of the flesh. That speech of the Aposte to Simon Magus, I fee that thou are altogether in the gall

ACT. 8. 23.

gall of bitternelle, lignifies much more than if he had faid, the gall of bitternelle was in him : and the spirit of God. when he faies that a man is in his fin, or in his flesh, doth thereby expresse a far greater corruption of his wretched nature, then if he did say that sinne and fleshly corruption is in him.

Syricus Bishop of Rome expounds this place of married persons, affirming that they are in the flesh, and so cannot pleaseGod, flatly against the Apostles owne commentary, for hee wrote this Epiffleto the godly Romanes, among whom were many married persons, such as Aquila and Pricilla, whom afterward he commends for godlineffe, and of whom he layes, verse 9. ye are not in the flesh, because the first of God dwels in you : fo doth the Apolle expound it himselfe, and therefore the Pope is but a peruerse interpreter of the Apostles minde, and his fauourers are but seduc. rs, who will have vs to feeke out of the boxe of his breaft the true sence and meaning of all Scripture.

Alwayes leaving them, let vs marke againe here the miscrable estate of such as are strangers from Christ. What an vnhappy condition is this that a man should live in that state of life, wherein doe what heewill he cannot please God? Let Cain facrifice with Abel, the Lord shall not accept it; let Elaus teares, feeking a bleffing from his father, be shed as aboundantly as Iacobs were, when he sought a bleffing from the Angell, yet shall hee not preuaile, hee shall not be bleised; let the Pharise pray in the Temple with the Publicane, he shall not goe home justified, & for worldly glory, let him be neuer to high among men, he is but abhomination vnto God, yea oftentimes worldlings to whom waters are wrung out of a full cup, are counted bleffed and happie, yet is it but ignorance that makes men account much of them that are despised in the eyes of God. Ideo malus fælix putatur, quia quod sit fæliestas ignoratur, for A gust . in this cause is an euil man counted happy, because men know not what happineile is. But what ever men be thought of tract, 28.

What it is to be in the flesh.

Syricius expounds this of the state of marriage wrongfully.

The best actions of wicked men please not God.

Gen. 4.5. Gen. 27. 28. Heb. 13.17. Gen. 32.26. Hof. 12.4. Luke 18.11. Luke 16.

Tfal.

Ioan.cap.7.

by others either for his shew of Godlinetse, or his shew of worldly glory: vnder which two shadows, the most part of men deceive the remanent; it is certain that he only is blessed with whom the Lord is pleased. If the tree be not good, it cannot bring forth good fruit, and if the person be not Godly, his actions cannot be acceptable vnto God. It is in C H R I S T I E S V S onely that the Father is vvell pleased, except we be in Christ neither can our persons nor actions please the Lord. The Lord translate vs yet further out of this vnhappy estate of nature; the Lord root vs and ground vs in Christ Iesus, and stablish vs to abide in him for euer.

Verse 9. Now yor are not in the flesh, but in the spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

The second part of his application containes consolation for the godly and that two sold.

Confolation against the remanents of carnall corruption that are in vs. HE Apostle having discoursed of the miserable estate of them who walke after the flesh, doth now turne him toward the godly, to comfort them, lest they should be discouraged

with that remanent carnall corruption which they finde within themselues; he shewes them, that what he hath spoken of the vnhappy condition of carnall men, doeth no way concerne them, for they are not in the sless, but in the spirit. In this verse the comfort is first set downe, and then a caution annexed vnto it; the comfort is for the weake Christian; the Caution for the presumptuous professor: the Apostle so terrifies the wicked, that he reserves comfort for the Godly, and he so comforts the godly, that he confirmes not the wicked in their sinnes. No sort of men are sooner moued with the sharpe speaches of the word of God, then are the children of God. He hath said before, they who are in the sless cannot please God, lest this should terrifie the Godly, he subioynes; but as for you, ye are not in the sless.

for,

for, the Spirit of God dwelleth in yen. Againe, no fort of men are more ready to appropriate vnto themselues the comforts of God, then they to whom they belong not, and therefore for their sakes the Apostle subjoynes the caution: If any man have not the Spirit of Christ, the same is not his.

Where, first wee may learne that the Word of God ought so to be handled and received, that it should be appilied to the comfort of those who are the sonnes of consolation, and to the conviction of others: the Apostle doth now ye fee apply his former doctrine, letting them to whom he writes, fee the comfort and admonition which out of it ariferh vnto them: so ought we alway to handle and heare the Word of God, as confidering what is our part and interest in it, for this Word is written for vs, and doth so nearely concerne vs. that as Moles faith, It is our life : it giveth fentence eyther with or against every manthat heares it. being to the one the fauour of life, to the other the fauour of death. When John the Baptist preached that word of judgement. Now the Axe is laid to the roote of the tree, every tree that bringeth not forth good fruit, shall be hewen downe and cast into the fire; his hearers so received it, as a word which touched them nearely, and therefore both People, Publicanes and Souldiers came to him and asked, What shall wee doe then? So the Iewes in like manner asked Peter, being pricked in their hearts at the hearing of his Sermon What Shall we doe then? The same was the voyce of the Jaylor to Paul and Silas, and it should be the voyce of every man as oftas he heares the word of God condemning his finnes, What shall I doe then, that I may be saued? As meate brought to the Table cannot nourish, vnlesse it be applyed to the mouth, and from thence fent downe into the stomacke: fo the word of God cannot profit vs, vnletfe we so heare it, vt tranciatur in vifcera quedam anime nostre, or transeat in affectiones nostras, that it be sent into the bowels of our soule. and enterinto our affections. If in this manner thou receive the word of God, out of doubt thou shalt be saued by it, but

The word of God should so be handled, that it be applyed.

Mat. 3.10.

Luk. 2.10.12.14

Act. 2. 37.

AEt. 16. 30.

Bernard.

How the Apofile gives indgment of others that are spirituall.

I Sam. I.

A three-folde indgement, first of our selves by faith; secondly, by fruits; thirdly, by reuelation.

1 Cor. 13. 5.

Matth. 7.16.

in this is the faile, that most part of men heare the word of God as they would heare an Indian story, or some other such discourse as did not concerne them; whereof it comes that at this day, after long planting and watering, there is so small a spiritual growth in grace and godlinesse among vs.

Now for the words, ye are not in the flesh, but in the spirit, that is, as yee heard before expounded, yee are not carnall men but spirituall. Here it is to be enquired seeing no man knowes the thoughts of a man, but the spirit of God, how could the Apostle know that these Romanes were spirituall? Was not Eli deceived in judging of Anna? The fought the Lord in the affliction of her spirit, and hee judged that the had beene a wicked woman; and may not godly men be deceived on the other extremitie, to thinke well of them who are cuill indeede? I answere, the Apostle doth here write vnto a Church, and a publique fellowship or company of men, separate from the remanent of the world, by the heauenly vocation, called to be Saints, and therefore might vndoubtedly write vnto them as vnto Saints, & spiritual men, it being alway most fure, that where the Lord gathers by his word a Church, hee hath alway in the middest thereof a number that belongs to the election of grace.

But to proceedefurther, and to see how farre we may goe in judging of a private man, we must know that first there is a judgement of Faith; secondly, a judgement of fruits; thirdly, a judgement of extraordinarie revelation. By the first we can onely judge ounselves, and know our ownesal-vation, according to that of the Apostle, prane your select yee be in the faith, know yee not your owne selves, how that Christ is in you, except yee be reprobates? By the judgement of fruits we may also proceede and judge of others, according to that rule of our bleised Saviour, Tee shall know them by their fruits, no man gathers grapes of thornes, or figs of thisses. Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth enill fruit. These first two are common to every Christian, the judgement of fruits being helped by the judgement

iudgement of Charitie. Concerning the third, Simon Peter knew by extraordinary reuelation, that Simon Magus vvas a reprobate, a childe of perdition: by it the Apoltle Paul knew that the same vnfained saith dwelt in Timothie, which dwelt before in his grandmother Lois, and in his mother Eunice: and by it John the Euangelist knew that the Lady, to whom he wrote was an elect Lady; but as for vs we are not to presume the election or reprobation of any man by such extraordinary reuelation.

Againe, wee haue to marke for our comfort, how the Apollle calles them spirituall men, in whom notwithstanding remained fleshly corruption. The judgement of the Lord and Sathan are contrary: there is in you (faith the deceiver to the weake Christian)fleshly corruption, therefore yee are carnall: there is in you (faith the Lord) through my grace, a spirituall disposition, therefore yee are spirituall. Sathan is fo cuill, that his eye fees nothing in the Christian, but that which is euill: the Lord is so good, that hee sees no transgression in Israel; he judgeth not his children by the remanents of their olde corruption, but by the beginnings of his renewing grace in vs. One drame of the grace of Christ in the soule of a Christian, makes him more precious in the eyes of God, then any remanent corruption in him can make him odious; therefore is it, that the Lord gives vnto them the names of his beloved, his ferwants, his Sonnes, his Saints, who are so onely in part, and by a beginning, Both these are true, be that is borne of God sinneth not; and againe, If we fay we have no sinne we deceive our selves: Illud ex primities nous bominis, iftis ex reliquies veteris; the one wee haue of the fruits of the new man, the other of the remanents of the olde man. Let vs therefore be continually displeased with our inhabitant corruption, that we despaire not, nor be discouraged neyther let vs so complaine of our fins, that we become falle witnetles against the grace of God which is in vs. If there were nothing in vs, but that we have by nature, our flate were most miserable, but seeing

AEt. 8.

1 Tim. 1. 5.

2 Ishn I. I.

Comfort, that the Lord cals them spirituall, in whom remained carnall corruption.

The Lord efleemes of his children according to his new grace in them, not after their corruption.

1 Iohn 3.9. 1 Iohn 1.8.

Augustine.

belide

Papifts will haue none called spirituall men but their Cleargie.

Ferus.

The Spirit of God where he dwels, workes; wher he works he workes not in vame, therefore they can-) not but be fipritual in whom he dwels.

Strange, that two guests of so contrary nature, as sinne beside nature there is in vs a new workemanship of grace, from the vyhich the Lord accounts vs new and spirituall men, we have (thankes be to God) matter of comfort,

As Sathan is a lyer in denying the name of spiritual limen to men regenerate, so his supposts, aductaries of the truth of Christ, are lying deceivers and vniust robbers, when they restraine this name to such as are of their Cleargy, which here the Apostle makes competent to every man in whom the Spirit of Christ dwelleth. Spiritualem non facit vestis; ecus, officium, opus, sed Spiritus; t is neyther garment (layes one of their owne) nor place, nor office, nor externall worke, that makes a man spiritual, but the holy Spirit dwelling in him,

Because the Spirit of God dwels in you. ] Hee subioynes here the confirmation of his former comfort, he hathfaid vnto them : ye are not in the flesh, he proues it, the Spirit of God dwels in you, therefore yee are not in the flesh, nor carnall, but spiritual. The necessity of the consequence depends vpon the middest, that the Spirit of God where he dwels, is not idle but workes; where he works, he works not in vaine, but effectuates that which he intends, he transformes them in whom he dwels, into the similitude of his owne Image, he is compared to fire that gives light even to them who are farre off, and heate to them who are neere-hand, but-transchangeth those things into the nature of fire, which are cast into it, with fo meruallous a vertue, that yron which is colde by nature, being put into the fire, becomes hot and burning: fo doth that holy Spirit illuminate every one who comes into the world, but he changeth all those in whom he dwelleth, he transformeth them into his owne similirude, and endueth them with an holy and heavenly disposition, then his argument is fure, the Spirit of God dwelleth in you, therefore yee are not carnall but spirituall.

In the end of the last Chapter the Apostle said, that sinne dwelleth in the man regenerate, It is not I, but sinne that dwelleth in mee, and here he saith that the Spirit of God

dwelleth

dwelleth in the man regenerates this is ftrange that two gueffs of so contrary natures, should both at one time have their dwelling in man. I compare the foule of man regenerate to the house of Abraham, wherin there was both a free woman Sarah, and a bondwoman Hagar, with their children. If mael the sonne of the bond woman, borneafter the flesh, is older and stronger then Isaac; the Son of the free woman, borne after the Spirit, that is, according to the promife: hee difdaines little Isaac as weaker, and persecutes him, yet the comfort of Isaac is, that though Ismael dwell in the house of Abraham for a while, he shall not remaine: the sonne of the bond woman shall be cast out and shall not inherit the promise with the sonne of the free woman: such an house is the foule of a Christian, there dwelleth in it at one time. both old Nature and new Grace, with their children : the old man, at the first, being older and stronger than the new man, doth perfecute him, and feekes by all meanes to oppresse him; but, at the last, he shall be cast out.

This Metaphor of dwelling, doth also yeeld vnto vs exceeding great comfort; in all other habitations the lodging is larger then the inhabiter; but this is meruailous, that the lodging here is so little, and the inhabiter so great; that infinite Maiestie, whom the heaven of heavens cannot containe, who hath Heaven for his Throne, and Earth for his Foot-stoole, hath chosen for his dwelling and place of rest, the soule of him that is poore, contrite, and trembles at his word. A wonderfull mercy, that the highest Maiestie should so farre dimit the selfe, as that passing by all his other creatures, hee should make choice of man to be his pleasant

fanctuary.

From this it is evident, that this dwelling doth defigne fome special presence of God with his ownechildren, which he shewes not vnto others: it is true, he is present in every place, bounded within no place; he containes all things vncontained of any: where he dwelleth not as a Father, there hee sits as a Judge, and is a terrour: which manner of vvay

and the holy Spirit should dwell in one man. Rom 7.17. The Soule of man regenerate

The Soule of man regenerate compared to the house of Abraham.

Meruailous, that the inhabiter is larger than the habitation.

The speciall glory of a cliristian is, that God dwels in him.

the

Worldlings may exceede him in worldly gifts, but cannot match him in this.

Deut. 33.12.

They should be honoured in whom Christ dwels.

Gen. 41.42.

Pfal.15.

The Metaphor of dwelling im ports a continuance of gods presence with his children.

the damned are continually vexed with his presence, but in the Christian hee dwels as a Master in his owne family. as a Father with his children, quickning, ruling, and preferuing them &prouiding for them. Worldlings may match the Christian in externall gifts, but cannot compare with him in this internall glory, though without he be but an earthen velfell, yet hath he within an heavenly treasure, for he is the habitation of God, in whom the Lord dwels by his spirit. It was Bensamin his glory, that the Lord should dwell betweene his shoulders; and the glory of Jerusalem. that there the Lord dwelt betweene the Cherubins; but most of all the glory of a Christian, that the Lord dwelleth betweene the fecrets of his foule: let worldlings rejoyce in their outward priviledges, and in their prefumptuous minds leape like the mighty mountaines, effeeming themselves high as mount Balan, yet this is the glory of a Christian. that God delights to dwell in him.

Let vs therfore make much of them who feare the Lord, though in regard of their outward estate, they were neuer so base, we should not be ashamed to doe them honour for his sake who dwelleth in them. Darius preferred Daniel, because the spirit was excellent in him; and Pharaoh honoured sofeph, because the spirit of God was in him; yea, the Angels are content to be Servants and Ministers to them who seare the Lord; they honored shep heards for Christs sake with their presence, which they did not vnto King Herod for all his glory, and shall not we delight in Gods excellent ones upon earth? surely he shall dwell in the Tabernacle of God, in whose eyes a vile person is contemned, but he honoureth them who seare the Lord. Hereby wee know that wee are translated from death to life, because we lone the brethren.

Not onely doth this Metaphor of dwelling import a familiar prefence, but also a continuance thereof, for hee so-iournes not in vs as a stranger that lodges for some daies, or Moneths in a place, but hath settled his residence, to dwel in vs for euer: how euer by temporal desertions he humbles vs

yet

yet shall he neuer depart from that soule which once he hath lanctified to be his owne habitation : and this comfort is confirmed to vs by most fure arguments. The first is taken from the nature of God; He is faithfull (faith the Apofile) by whom wee are called to the fellowship of his Sonne Telus Christ our Lord: bee well confirme vs, to the end that wee may be blameleffe in the day of our Lord tefus. And againe, ( faith hee) I am perswaded ibat he who hath begunne this good worke in you, will performe it, untill the day of Christ. That word which the Lord spake to Iacob, stands fure to all his posteritie, I will not for fake thee till I have performed that which I promised thee. The Couenant of God is perfect and everlasting, and therefore, with Danid, wee will give this glory vnto God, that hee will performe his promise vnto vs, and bring forward his owne worke in vs to perfection. The lecond argument is taken from the nature of that life which Christ communicateth to his members, it is no more Subject vnto death: We know that Christ being raised from the dead, dyes no more. This life (I fay) is communicated to vs, for it is not we that live, but Christ that lives in vs. And the third is taken from the nature of that feede whereof we are begotten; for, as the feede is, fo is the life that comes by it: now the feede (faith the Apostle) is immortall, We are borne of new, not of mortall feede, but immortall; our life therefore is immortall.

But against this is objected, that the Spirit of the Lord departed from Saul; and that which David prayes, take not thine hely Spirit from mee. To this I answere, that the spirit is taken sometime for the common and externall gifts of the spirit, such as are bestowed as well vpon the wicked as vpon the godly, as the gift of Prophecie, Gouernment, vvorking Miracles, and such like; and these once given, may be taken away againe: in this sense it is said, God tooke the Spirit that was vpon Moses, and gave it vnto the seaventy Elders: and so also it is said, that the Spirit of God departed from Saul, there it is put for the gift of government: some-

Three arguments to proue that the regenerate are fure of perfeuerance in grace.

From the nature of God, who begets vs.

Philip. 1. 5.6.

From the nature of that life communicated to vs.

Rem. 6. 9.

From the nature of that feede whereof we are begotten. I Pet. I. 23. How the spirit of God is faid to depart from Saul.

1 Sam. 16.14. Pfal. 51. 11.

time

How David prayeth that God would not take from him his holy Spirit.

In fpiritual defertions wee must distinguish betweene that which is, and which we feele.

Esa, 6. 13. Chrisost. in Mat.honi.

What great benefits comes to the foule by the dwelling of Christs spirit in vs. time againe it is taken for the speciall and internall gift of fanctification: this Spirit once given is never taken away, for this gift and calling of God is without repentance, that is, they never fall ynder revocation.

To the second, when Danid saith, Take not thine holy Spirit from me; and reftore mee againe to the ioy of thy (aluation : this imports not a full departure of Gods Spirit from him. otherwise he could not have prayed; but that his sinne had diminished the sense and feeling of that operation of the spirit in him which hee had wont to feele before : and fo is it with others of Gods children, that evther the neglect of the spirituall worship, or the commission of some new sinnes doth so impaire the sense of mercy in them, that to their judgement the spirit of God hath justly for saken them. This I confesse is a very heavy estate, and more bitter to them that have felt before the sweetnesse of Gods fauour, than death it selfe, yet euen in this same estate wherein no comfort is felt, let patience sustaine men, let them learne to put a difference betweene that which they feele, and that which is, and remember that this is a falle conclusion, to fay, the spirit of grace is not in thee because thou canst not feele him, for asthere is a substance in the Oake or Elme, euen when it hath cast the leaves, so is there grace in the heart many times when it doth not appeare, and these desertions which endure for a while, are but meanes to effectuate a neerer communion, απως ρεφεται προς ολιγομ, &c. he turneth away from thee ( faith Chrysoftome) for a short while that he may have thee for ever with himselfe.

Now it remaines that wee confider of those benefits wee have by the dwelling of Christs Spirit in vs, and of the duties which we owe againe vnto him. The benefits are many and great, Sienim tantasit vis anime in massacrassassin penda, mouenda, impellenda, quanta erit vis Desin anima, quantatura agilis est mouenda? for if the soule be of such force to give life and motion to this body, which is but a masse of earth, what shall the spirit of God doe vnto our soule which

natu-

naturally is agill? the wonderfull benefits that the body receives by the dwelling of the foule in it, may leade vs some way to consider of those great benefits which are brought vnto the soule by the dwelling of the spirit of GOD in vs.

But of many we will shortly touch these two onely: the first is, that where this holy spirit comes to dwell, hee repaires the lodging; man by nature being like vnto a ruinous pallace is restored by the grace of Christ. This reparation of man is fomtimes called a new creation fometimes regeneration. & it extends both to foule and body; as to the foule, the Lord strikes vp new lights in the minde, restores life to the heart communicates holineffe to the affections. so that where before the soule vvas a habitation for vncleane spirits, lying under the curse of Babel, the Ism and Zim dwelling in it, the Offriches lodging, the Satires dauncing, the Dragons crying within her pallaces, that is, defiled with all forts of vile and vncleane affections, the Lord Iefus hath fanctified it to be a holy habitation vnto himfelfe. And as to the reparation of our bodies, it confifts partly in making all the members thereof weapons of righteoufnes in this life, and partly in deliuerance of them from mortalitie and corruptibilitie, which shall be done in the day of refurrection; which for the same cause is called by our Sauiour the day of regeneration, for then shall he change our mortall bodies, and make them like vnto his owne glorious body: thus, by his dwelling in vs, have we the reparation both of our foules and bodies.

The other benefit we enjoy by his dwelling in vs, is the benefit of Prouision; where he comes to dwell, hee is not burdenable, after the manner of earthly Kings, but his reward is with him: for he hath not chosen vs to be his babitation for any need he had ofvs, fed vi haberet in quem collocaret sua beneficia, but that he might have some on whom to bestow his benefits, nonindiget nostro ministerio vi domini servorum, sed sequimur ipsum vi homines summen sequintur, nibil

Herepaires the whole lodging of foule and body.

Islant 3.21.
What vgly
guests dweltin
vs before hee
came to posselfe vs.

He provides all necessaries where hee dwels.

Iren. cont. val.lib.4. cap.28.

Not like kings of the earth who oft times are burdenable to them with whom they lodge.

Aug. de verb. Apost ser. 15.

Pfal.84.11.

What duties of thankefulneffe we owe to our Lord who dwels in vs.

Ephe. 4.30. 1 Thef. 5.19.

That we'difcerne the voice of our Master and obay it. Matth. 8.9.

nihil ipsi prastantes, sed beneficium a lumine accipientes: hee hath no need of our service, as other Lords have need of their servants, but we follow him as men follow the light, giving nothing to it, but receiving a benefit from it,

It falles commonly out that where men of meane elfate receive to lodge those that are more honourable, they discase themselues to case their guests, but if thou receive this rich spirit of the Lord to lodge, non angustaberis sed dilataberis, thou shalt not be straited but shalt be enlarged, laith Augustine: hee knew the comforts, hee reaped by this presence of God, and therefore could speake the better thereof vnto others; quando bie non eras angustias patiebar, nunc implesti cellam meam, & non me exclusifi, sed angustiam meam, when thou Lord dwelft not in mee, much anguish of minde oppressed mee, now thou hast filled the cellers of my heart, thou hast not excluded me but excluded that anguish which troubled me. In a word, the benefits we receive by him, do not onely concerne this life, but are stretched out also to eternall life. Dania comprises all in a short Tumme, the Lord is a light and defence, be will give grace and glory, and no good thing shall be withholden from them that lone him.

The greater benefits we have by the dwelling of Christ in vs, the more are we obliged in our dutieto him. O how should that house be kept in order, wherein the King of glory is resident? what daily circumspection ought to be vied that nothing be done to offend him? not without cause are these watch-words given vs, griene not the spirit, quench not the spirit. There are none in a samily, but they discerne the voyce of the master thereof, and followes it, they goe out and in at his commandement: if he say vnto one, Goe, he goeth, if to another, Come, he commeth: if the Lord be our master, let vs heare every morning his voyce, and enquire what his will is wee should doe, with a promise to resigne the government of our hearts vnto him; for it is certaine he will not dwell where he rules not: as he will admit

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no vncleane thing within his holy habitation, so will hee not dwell with the vncircumcifed in heart; the Lord will not take a wicked man by the hand, nor have fellowship with the throne of iniquitie. If holy men when they fee brothelsabhorre them, & goes by them, how much more shall wee thinke that the most holy Lord will despise and palle by their foules which are polluted, rather like to the filthie stewes of Sodome, than the holy fanctuary of

Sion, for the Lord to dwell in?

And if hereby the weake conscience be cast downe. reafoning within it felfe; alas, how can my beloued dwell with mee, who am so polluted and defiled? remember that the more thou art displeased with thy selfe, the more thy Lord is pleased with thee: for thy daily pollutions hee hath appointed daily washings, in that fountaine which he hath opened to the house of David for fin and for vacleannesse. Sweep out thy finnes every day by the before of holy anger and reuenge, and water the house of thy heart with the teares of contrition, quaniam fine alique vulnere effe non poffumiu, medelis fpiritualibus vulneranoftra curemus, sceing wee cannot be without some wounds of Conscience, let vs daily goe to the next remedy, that with spiritual medicines wee may cure them, chaftifing our sclues every morning, and examining our felues vpon our bed in the evening.

And againe, seeing wee are made the Temples of the holy Ghost, there should be within vs continual sacrifices offered vnto God of prayer and praising, together with a daily flaughter of our beaftly affections. Among the Israelites, Princes were knowne by the multitude of their facrifices which they offered vnto God, but now they who facrifice most of their vncleane affections, are most approued as excellent Israelites of the Lord, who can best difcerne an Israelite. From the time the Lord departed from Ierusalems Temple, the daily sacrifice and oblation ceased, and where there is not in man , neither prayer nor prailing Macar, home of God, nor mortification of his beaftly lufts, but the

Masar bom. 12.

That euery day we sweepe and water his chamber with the befome and teares of repentance. Zach, 13.1.

Cyprian.

That in his Temple there want not morning and cuening facrifice,

fpirituall

Baftard profeffors lodges this holy spirit in a wrong roome. Epbel-2,17.

1 Cor. 6.20.

Humble geflures of the body in publike exercifes of diuine worthip prophanely fcorned by fome. spiritual! Chaldeans hath come in, and taken away this daily sacrifice, it is an euident argument that the Lord dwelleth not there.

Last of all . let vs marke heere that the Apostle sayth this dwelling of the spirit is in vs. it is not without vs. the kingdome of God is within vs, if hee dwell, hee will dwell in our hearts by faith, for he himselfe requires the heart. As for them who lodge him in their mouths by professing him, in their eyes by advancing them to heaven, in their hands by doing some workes of mercy, and not in their hearts, these are carnall men, not spirituall, pretend what they will; hypocrites who drawes neere the Lord with their lips, but their hearts are farre from him, accurfed deceivers who having a male in their flocke, vowes and facrifices a corrupt thing vnto the Lord: which I doe not speake as if I did condemne the outward feruice done in body to the Lord, provided it flow from the heart. To are bought with a price, therefore glorifie God in your body, and in your foirst for they are Gods.

And this also is to be marked for the amendment of two forts of men among vs, who are in two extremities: we have some who are become scorners of the grace of God in others, neither can they be humbled themselus in the publik affemblies of the Saints, nor be content to fee others expreffetheir inward motion by outward humiliation, they fit downein the throne of God, & condemnes others for hyphorifie, not remembring that fin of hypocrifie is to bereferued to the judgment of God, who only knowes the hart, and that those same things which they mislike in their brethren, the Lord hath allowed in others. The Apostles precept commaunds vs to lift vp to the Lord pure hands in prayer. Danids practife teaches vs to aduance our eyes to the Lord: shal not thy brother lift vp his hands & his eies to the Lord? shall he not fighto God, nor mourne in his prayers like a Doue, as Ezekiah did, but thou incontinent wile taxe him of hipocrifie? We read that I acob fought a bleffing

from

from the Lord with teares, and obtained it : Elan fought a bleffing from his father with teares and crying, and obtained it not : were the teares of lacob the worfe, because Elan also shed teares? Indge not least thon be indged, the judgement of Hypocrific (as I have faid) belongs to the Lord.

On the other extremitie are they who thinke they have done enough when they have discharged some outward exercises of religion, though they take no paine to sanctifie the hart to worker of divine feruice. On the Saboth they come to the house of God, they bow their heads like a bulrush with the rest, they pray and praise the Lord in the externall formes with the relt of the congregation, but confider not whether or no they come into the Temple by the motion of the Spirit, as Simeon did; if they pray and praise the Lord with prepared hearts, as David did; neyther trie they when they goe out, whether or no they have met with the Lord, found mercy, and returne home to their houses iustified as the Publican did. It is true, wee are to glorifie God with our bodies, because they are his, but most of all with our spirits, because God is a Spirit; he loueth truth in the inward affection, and delights to be worshipped in spirit and truth.

Wee are called by the Apostle, the Temples of God. Salomons Temple the further in was the finer : in the outward Court stood an Altar of Braile, whereupon Beastes were facrificed: in the inward Court was an Altar of Gold. whereupon Incense was sacrificed; but the Sanctuarie, or most holy place did farre exceede them both, in it was nothing but fine Golde, in it the Lord gaue his Oracles from betweene the Cherubins; in it stood the Arke of the Couenant, wherein vvere the Tables of the Law, And fo indeed the Christian ought to be holy without, his lookes, his wordes, his vvayes should all declare that God dwelleth in his heart; he should have engraven, as it were, in his forehead, Halineffe to the Lord, as Aaron had; but much more Exed, 28, 36, should hee be holy within : betweene the secrets of his

Superstitiously abused - others.

Seeing we are the temples of God we should be more beautifull within then without.

Soule should the Lord have his residence, and in his heart the testimonie of God, which is the Word of God should dwell plentifully.

But the wicked are compared fometime to open, and fometime to ainted Sepulchers. But as for the wicked, they are eyther compared to open Sepulchers, their mouth being like that Gate of the Temple called Shallecheth, out of which was carryed all the filth of the Temple; the abhomination of their heart being made manifest by their mouth, or then in their best estate they are compared to painted Sepulchers, beautifull without, but within full of rottennesse, having a shew of goddinesse, wanting the power thereof; but, the man is blossed in whose hart there is no guile: hee is a Nathaniel indeede, a true Israelite, who is one within, whose praise is not of men but of God.

Math. 13.27. Pfal. 32.2. Iobn 1. 47.

But if any man have not the Spirit of Christ, the same is not his.] The comfort being ended, now followes the Caution. Every man (saith Salomon) boasts of his owne goodnesse, but the Lord (saith the Apostle) knoweth who are his. As the first great question in Religion is concerning the Sauiour of the world, Art thou hee who is to come, or shall we looke for another? So the second is concerning them who

Rem. 2. 29. The secondary great question

his. As the first great question in Religion is concerning the Sauiour of the world, Art thou hee who is to come, or shall we looke for another? So the second is concerning them who are to be saued: if the sudgement be referred to man, now every man among vs accounts himselfe a Christian: If sudgement be sought from the Lord, here he gives one answere for all: If any man have not the spirit of Christ, the same is not his.

in religion is this, who are Christians?

Albeit among men there be an allowable difference of estates, yet concerning Christianitie, both King and Subicest, rich and poore, learned and unlearned, come all to be tryed by one rule. It is a common thing among men to esteeme somewhat more of themselves for the priviledge of their estate, wherein they excell others; but the Apostle destroyes the pride of all their glory with one word, If any man; so hee speakes without exception: be what thou wilt beside, be thou never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ thou art none of his; all the priviledges of men without Iesus are nothing,

Matth. 11. 3.

A foueraigne rule whereby Christians of all estates must be tryed.

that

that which is high among men is abhomination to God. Man in his best estate is altogether vanitie, the glory of flesh is but as the flower of the field: the Spirit of the Lord iudgeth of all the glory of man as the pompe of Agrappa, he came downe faith Saint Luke, μεγα σολλης Φαντασίζας. it is all but fantasie and vanishing shewes: nothing commends vs to God, but this one, to have the spirit of Christ dwelling in vs.

Againe, wee see here that Christ and his Spirit cannot be fundred, except men will crucifie againe the Sonne of God Let no man therefore fay that he hath Christ, vnlesse he haue the Spirit of Christ. As he is not a man who hath not a Soule, so he is not a Christian who hath not the Spirit of Christ: no man counteth that a member of his body, which is not quickned by his spirit; no more is hee a member of Christ, who hath not the Spirit of Christ: hereby we know that we dwell in him, and he in vs, because he hath given vs of his Spirit. And as Christ and his spirit are not fundred, so cannot the spirit be fundred from the fruits of the Spirit, now the fruits of the Spirit, are Lone, loy, Peace, Long suffering, Gentlenesse, Goodnesse, Faith, Meekeneffe, Temperance. If the Spirit of Chiift dwell in vs , and if we line in the Spirit, let ws walke in the Spirit: this is the conuiction of carnall professors, that while they say the spirit of Christ is in them, they declare none of his fruits in their conversation: but to infift somewhat more in this same purpose.

Christ and his Spiritare not fundered.

I Iohn 4.12.

Gal. 5.22.23.

24

Operations of the spirit are two-fold.

Externall.common to all men. Iohn 1. 1 Cor. 12.3.

We are to know, that the effects and operations of the Spirit are twofold: the one is generall and common operation which he hath in the wicked, for he illuminates every one who commethinto the world. Neither can any man fay that I fus is the Lord but by the Spirit: every spark of light, and portion of truth, beit in whom it will, flowes (out of doubt) from this holy Spirit. That Caiaphas and Saul can Prophecie, that Indas can Preach, all is from him: but of this manner of operation is not here meant, for this way he worketh Internall and proper to the godly.

Three effects wrought by the speciall operation of the spirit in the godly.

t Sanctification.

Intercession.

vvorketh in the wicked, not for any good to them, but for the advancement of his owneworke. The other kinde of the holy Ghosts operations is speciall, and proper to the godly, by the which hee doth not onely illuminate their mindes, but proceeds also to their heart, and workes this threefold effect in it, Sanctification, Intercession, and Consolution.

First, he is vnto them a spirit of Sanctification, renuing their hearts by his effectuall grace, hee first rebukes them of fin, he wakens their conscience with some fight of their injunities, and sense of that wrath which sinne hath deferued: whereof arises heavinetse in their hearts, sadnetse in their countenance, lamentation in their speech, and such an alteration in their whole behaulour, that their former pleafures become painefull vnto them, and others who knew them before wonders to see such a change in them. From this he proceeds and leads them to a light of Gods mercy in Christ, he inflames their hearts with a hunger & thirst for that mercy, and workes in their hearts fuch a love of righteousnelle, and hatred of sinne, that now they become more afraide of the occasions of sinne, then they were of sinne it selfe: this resistance made to the temptations, this care to eschew the occasions of sinne, is an vindoubted token of the spirit of Christ dwelling in thee,

This is the first operation of the spirit, but it is not all, he proceeds yet further by degrees: for the kingdome of God is as if a man should cast seed into the earth, which growes vp and wee cannot tell how: first it sends out the blade, secondly the eares, & then the cornes; so proceeds the kingdome of God in man by degrees. In the second place the holy spirit becomes to the godly a spirit of Intercession, so long as wee are bound with the cords of our transgressions we cannot pray, but from the time he once looses vs from our sinnes, he openeth our mouth vnto God, he teacheth vs to pray, not onely with sighes and sobs that cannot be expressed, but also puts such words in our mouths.

as wee our selues who spake them, are not able to repeate

againe.

And thirdly, he becomes vnto them the Spirit of Confolation: if he be vnto thee a fanctifier, and interceffor, hee shall not faile at the last to be thy Comforter: if at the first after that thou hast sent pupplications, thou finde not his consolation descending vpon thee, be not discouraged, but be the more humbled; for alas our sinnes shorten his arme, and the hardnesse of our hearts holds out his comforts: we must fall downe with Mary, and lye still washing the feete of Christwith our teares, before he take vs in his armes to kisse vs with the kisses of his mouth; and if wee finde these effects of his presence going before, humiliation of our heart, and the grace of Prayer, we may be out of all doubt that his consolations shall follow after.

Of this it is yet further euident, against all those who deny that the Christian may be sure of his saluation, that he who hath the spirit of Iesus, knowes that hee hath him, as he who hath life feeles sensibly that he hath it, and is able truely to say, I line: so hee who hath the Spirit of Iesus, knowes by seeling that hee hath him, and is able to say in truth, Christ lines in mee. Know yee not) saith the Apostle)

This shall be further confirmed by considering those three names which are given to the holy Spirit, from his operation in vs. he is the Seale, the Earnest, the Winnesse of God: thevse of a Seale is to confirme and make fure. One of these two therefore must the Papists say, that either none are sealed by the holy Spirit, or else they must confesse, that they who are sealed are sure. If they say that none are sealed by his Spirit, they speake against the manifest truth of God, Grisme not the boly Spirit, by whem yee are sealed against the day of Redemption. And if they dony that they who are sealed by him, are sure of that saluation which God bath promised the harbsealed, they b aspheme, calling him such a Seale as makes not them sure who are sealed by him: he

Confolation.

Matth, 26.

That a Chriftian who hath Gods Spirit knowes that he hath him.

Gal.2. 20.
2 Cor. 13. 5.
And therefore may be fure of faluation, is proued by three names given to the holy Spirit.

He is Gods Scale. Ephef. 4. 30. Gods earnest. 1 Iohn 5. 10.

Rom. 8. 16.

Sinne causeth the Lord to deny his owne creatures.

Luke 13. 27.

who hath the feale of a Prince rests at fured of that which by the feale is confirmed to him; and shall not the feale of the liuing God, the Spirit of promife, confirme that man in the affurance of faluation who hath received him? Neither is hee onely the Scale of God, but hee is also the earnest of our inheritance, and the witnesse of God: he that beleeveth in the Sonne bath a witnesse in himselfe : what will the adversary of Christian comfort say to this? if we say that there are none to whom Gods Spirit witnesses mercy from God, ye speake against the Apostle, The Spirit beares witnesse to our Spirit that wee are the sonnes of God: or if yee say that those who haue this testimonie of the Spirit, are not fure of mercy, ye blaspheme as before, and speake yet manifestly against the Apostle, who saith that the witnesse of this Spirit vnto our fpirit, makes vs to cry Abba Father. But wee will speake more of this hereafter.

But now to conclude this Verse: seeing hee vyho hath not the Spirit of Christ is none of his, vyhose then shall hee be? certainely hee is the validal of Sathan; the Lord shall deny him, the Lord shall disclaime him, as not belonging to him; Depart from mee yee workers of iniquitie, I know not whence you are. O the bitter fruit of sinne! which causet the Lord to deny that Creature to be his vyhich once he made to his owne Image, Let vs therefore hate our sinnevnto death; let vs in time make haste to depart from iniquitie, which shall at the last draw on that sentence vpon the wicked, depart from me. The Lord deliver vs from it through lesus Christ.

Verfe

Verse 10. And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteous-nesseleake.

E Itherto hath the Apostle comforted the Christian against the remanents of sinne: now he comforts him against the fruits and effect of finnewhich he findeth in himselfe. The godly might have objected, yee have faid before the fruit of carnall wisedome is death, are we not subject vnto death, and fo to the fruits and effects of finne? what can we judge, but that we are carnall? To this he answeres, first, by a confession, it is true that the body is dead because of sinne, but if Christ be in you, the Spirit through his righteousnesse is endued with life: yeare not therefore so much to conclude, that yee are carnall because death, through sinne, is entred into your bodies, as to confirme your felues in this, that life through the righteousnelle of Christ is communicated to your foule, and fo the fumme of his comfort will be this, the death whereunto you are subject, is neyther totall nor perpetuall: that it is not totall, he declares in this verfe, for it strikes not upon the whole man, but upon the weakest part of man, which is his body; as for his most excellent part, which is his foule, it is partaker of a life that is not fubiect vnto death. That it is not perpetuall, hee declares in the next verse, our bodies shall not abide for ever under the bands of death, the Spirit of Christ that now dwels in them shall at the last raise them up from death, and clothe them with immortalitie and incorruptibilitie.

If Christ be in you.] Before the Apostle bring in his comfort, he permits a condition: to teach vs, that the comforts of God belong not indifferently vnto all men: he who is a stranger from Christ, hath nothing to doe with these comforts. When our Saujour commaunded his Disciples to

Confolation against the fruit of fin, specially against death, whereunto we are subject.

The death whereunto we are subject is neyther totall nor perpetuall.

The comforts of God are not common to all men indifferently.

M41.10. 12,13.

Matth.7.6.

2 Kings 9. 18.

Christs dwelling in vs is by his Spirit : no carnall presence required to make our vnion with him.

AEts 2.21. Aug.epift.57 ad Dardan.

Acts I. II.

proclaime peace vnto euery house they came to; he foretold them, it should abide onely with the sonnes of peace: hee forbad them in like manner to give those things which were holy vnto dogs, or to cast pearles before Swine. This stands a perpetual! Law to all Preachers, that they presume not to proclaime peace to the impenitent and vnbeleeuing, but as Iehn Spake to Iehorams horse-man, What hast thouse doe with peace? fo are we to tell the wicked, who walke still on in their finnes, that they have nothing to doe with that peace preached by the Gospell.

Secondly, if we compare the former verse with this, we shall see that the manner of Christs dwelling in his children is by his Spirit. To make up our union with Christ, it is not needfull that his humane nature should be drawne down from heaven, or that his body should be every where, as the Vbiquitaries affirme; or that in the Sacrament the bread should be transubstantiate into his body, as the Papifts imagine: his dwelling in vs is by his Spirit, and our vnion with him is spirituall; neither yet by so saying, doe we divide his two natures, for they are inseparably vnited in one personall vnion, which vnion doth not for all that import that his humane nature is extended ouer all, as his diuine nature is. The heavens must containe him, till bee come againe. Noli dubitare, ibi effe hominem Christum, unde venturus eft: Put it out of doubt, that the man Christ Iesus is in that place from whence he shall come : Keepe faithfully that Christian confession, He is rifen from the death, ascended vnto Heanen, and sits at the right hand of the Father, and that he shall come from no other place but from Heanen, to indge the quicke and the dead; and he addeth that which the Angell faid to his Disciples, This lefus who is taken up from you into heaven, shall so come as ye have seene him goe into heaven: that is, (faith Augustine ) in eadem carnis forma at a substantia cui p-ofecto immortalitatem dedit, naturam non abstulit: that is, in that same forme & substance of flesh to the which hee hath given immortalitie, but hath not taken away the nature

nature thereof. Secundum hanc non est put andum, quod vbig, est dissipuls, vbig, per id quod Deus, in calo autem per id quod homo, according to his nature wee are not to thinke that hee is in euery place, it is true that, as God, hee is euery vvhere, but as man he is in the heauens: and this for the condition.

Now to the comfort : we have by Iefus Christ a threefold comfort against death, whereof two onely here are touched. The first that the death whereunto we are subject is not totall. The second, that the nature and qualitie of our bodily death is changed. The third, that it is not perpetual, the body shall not for ever lye under death. The Ethnicks had also their owne filly comforts, but nothing comparable to ours, Nazianzen records, that (leopatra, Queene of Ægypt, demanding of certaine learned men what kinde of death was without the bitter lense of paine, receives this anfwere: there is no death without dolour, but that death was most gentle which was brought on by the Serpent Apis; and namely that kinde thereof which is called Hypnale; because they whose flesh is enuenomed with the poyson therof do incontinently fleepe vnto death: for which cause also the made choyle of it. And Seneca being by Nero to be executed to death, got it left to his owne pleasure, (as great fauour shewed vnto him) to make choyse of any death he pleased, he chose to bleed to death in hot water. Others among them that offered themselves to most fearefull deaths, such as Certim Regulus, and others, had no comfort to sustaine them, but a filly hope of immortal same of their affection to their countrey. It was (faith Augustine) the filly comfort of the Gentiles against the want of buriall, Calo tegitur, q. inon habet vrnam, and as comfortleffe is the comfort of many bastard Christians, which stands onely in a fayre lepulcher, prouided before hand for themselues in an honorable burial, commanded & expected of them before death, & in abundance of worldly things which they leave to theirs behinde them, all which, as faith the same Father,

The comfort of Ethnikes against death, not comparable to ours, and our courage inferior to theirs.

vinorum

Tit. 1.16.

Our bodies are not onely mortall but dead.

The Officers of death hath bound vs already.

Gen. 3.19.

Therefore should we live in the body vnder feare. 1 Pet.1.12. Phil.2.12.

viuorum sunt solatianon mortuorum, are comforts to them that are behinde, but no helpe to them wwho are dead. I note this, that considering the magnanimitie of these Ethnicks in suffering of death, notwithstanding the weake and small comforts which they had to sustaine them, we may be ashamed of our pusillanimitie, who having from Christ most excellent comforts against death, are asraide at the smallest remembrance thereof. An evident argument that albeit many professe him, yet few are pertakers of his power, life, and grace, and that many hath him dwelling in their mouths in whose hearts he dwelleth not by his spirit.

The body is dead. Hee layes not the body is subject to death, but by a more fignificant manner of speech, he faith, The body is dead. There is a difference betweene a mortall body and a dead body: Adams body before the fall, was mortall, that is, subject to a possibilite of dying, but now after the fall, our bodies are so mortall that they are subject to a necessitie of dying: yea, if wee will here with the Apostle esteeme of death by the beginning thereof, our bodies are dead already. The Officers and Sergeants of death, which are dolours, infirmities, and heavie diseases, hath ceased already vpon our bodies, & marked them as lodgings, which shortly must be the habitation of death, so that there is no man, who is not prefently dead in some part or other of his body. Not onely is the sentence given out against vs, thou art dust, and to dust thou shalt returne, but is begun to be executed: our carkailes are bound with cords by the Officers of death, and our life is but like that short time which is granted to a condemned man, betweene his doome and his execution; all which the Apostle lively expresses when he layes the body is dead.

Whereof there arises vnto vs many profitable instructions: and first, what great need wee have (as vvee are commanded) to passe the time of our dwelling here in seare, working out our owne salaation in seare and trembling: seeing our sinnes have cast vs into the hands of the first death, shall we

not

not cry without cealing, that we may be delivered from the power of the second? Alas, it is pittifull that man should so farre forget himselfe, as to rejoyce in the time of his milerie: to palle ouer the dayes of his mortall life in vanitie and wantonnelle, confidering how the first death is already entered into his carkaffe, nor fore-feeing how he may be deliuered from the second, but lives carelesly, like to the Apostates of the olde voorld, who in the middest of their finfull pleasures, were sodainly washed away with the waters of the wrath of God, and their spirits for disobedience, sent vnto the prison where now they are: and like those Philistims, who banquetting in the platforme of the house of Dagon, their God, having minde of nothing but eating, drinking and sporting, not knowing that their enemy was within, were fodainely ouerthrowne, and their banquetting-house made their buriall place: so shall it be with all the wicked, who living in a dead body, cares for nothing but how to please themselves in their sinne: the pillar of their house shall be pulled downe, destruction shall come vpon him like a whirlewinde, and in a moment shall sodaine desolation oner-take them.

And let this same meditation represse in vs that poyson of pride, the first sinne that ever sprung forth of our nature, next to insidelitie, and last in rooting out. Wilt thou consider O man, that thou art but dead, and that thy body be it never so strong or beautifull, is but a lodging of death? and what cause shall thou have to waxe proud for any thing that is in the sies? I fuperbis terra & cinis? Is superbientibus Angelis non pepercit Deus, quanto minus sibi putredo & vermis? what hast thou to doe to be proud O dust and ashes? if God spared not the Angels vehen they evaxed proud, will he spare thee who art but a rotten creature? yea, Vermis crassino moriturus, a Worme that must dye to morrow. If so it was done to an Angell (saith Bernard) what shall become of me? Ille intumust in calo, ego in sterguslinio, hee was suft yp in heaven, and therefore was cast downe

The pittifull fecuritie of carnall professors.

Pfal 58 9. Pfal. 73. 19.

Death entered into the body flould represse our naturall pride.

Bernard.

Aug. fer. 21.

from

from the place of his abhomination, if I waxe proud lying in a doung-hill, shall I not be punished and cast downe into hell? So oft therefore as corrupt nature stirreth vp the heart of man to pride, because of the flowers of beauty and strength that grow out of it, let this humble thee: thy flowers O man, cannot but wither, for the root from which they fpring is dead already.

Shouldlearne vs temperance and fobrietie.

Bernard.

I Cor.6. 13.

Sathans shame. leffe impudencie discouered.

And lastly, is the body dead? then learne temperance and sobrietie: what availeth it to pamper that carkatle of thine with excelline feeding which is polletled by death already? If men tooke the tenth part of that care to prefent their spirits holy and without blame vnto the Lord, which they take to make their bodies fat and beautifull in the eyes of men, they might in short time make greater progresse in godlinelle then they have done : but herein is their folly, Carnem preciosis rebius impinguant, oc. They make fat their flesh with delicate things, which within few dayes the wormes shall denoure: Animam vero non adornant bonis operibus, but beautifie not the Soule with good workes which shortly is to be presented vnto God. Let vs refraine from the immoderate pampering of this flesh: Meates are ordained for the belly, and the belly for meates, but God will deffroy them both.

We have here moreover discovered vnto vs, the shameleffe impudencie of Sathan, who daily tempting man to finne, promifeth vnto him some good by committing of it, as boldly, as if he had neuer fallified his promise before, He promised to our Parents in Paradise, that if they did cate of the fruit of the forbidden tree, they should become like vnto God; but what performed hee? in stead of making man likevnto God, he made him likevnto himfelfe: yet as I faid. so shameleffe is that lying Spirit, that hee dare as boldly promise vantage by committing sinnethis day, as hee did the first day to Adam in Paradise, notwithstanding that wee fee through miserable experience, that death because of sinne is entred into our bodies. Is hee not edeceiver

indeede?

indeed? that did first steale from vs our birth-right, & now would also take from vs the bleffing: all those benefits we got by our first creation, hee hath stollen them from vs with his lying words, & now he goes about by lyes alfo to steale from vs that bleffing of restitution by Christ offered, and exhibited vnto vs. lacob iufly complayned of La- Genz 1.7. ban that he had deceived him, and had changed his wages feauen times; but more justly may we complayer of Satan. who innumerable times hath beguiled vs, he hath changed our wages, how oft hath he promifed vs good things, and behold what euill is come vpon vs?

Happy were we if in all our temptations we did remember this and reply to Sathan in this manner, The Lord rebuke thee, thou shamelesse lyar from the beginning, with what face canst thou speake that vnto mee, wherein thou hast beene so oft convinced by so manifold witnesses to be a manifest lyar? Of the fruits of sinnes, which wee have scene; we are to judge of the fruits of sinne which are not feene: if finne hath made vs fo miserable in this life, how miserable shall it make vs in the life to come, if we continue in it? This is that wildome which the Apostle recommends to vs in that worthy sentence, happy vvere wee if it were founded continually in the cares of our minde, as oft as we are tempted vnto finne, What fruit have ye then in those fins whereof now ye are ashamed? He that will search within himselfe the fruit of his former transgressions, shall easily perceiue there is no cause why he should commit sinne vpon hope of any better fruit in time to come. It was S'amplons destruction, that notwithstanding he found himselfe thrice deceived by Daliah, yet the fourth time he harkned vnto her deceitfull allurements: and it shall in like manner be the destruction of many, who notwithwanding they have found themselves abused by Sathan in time past, yet wil not learne to refift him, but gives place vnto his lying entifements, and are carried headlong by him into the wayes of death. He was a lying spirit in the mouth of Achabs Pro- 1 King. 22.

A good answere to be giuen Sathan in all his temptations to finne.

Rom. 6.21.

Seeing he hath deceived vs fo oft, let vs beleeue him no more. Indg. 16.

phets,

How they who line in finne are murtherers of themselues. Ffal. 34.21.

phets to draw him forward in a battell, promiting him vifory in the which he knew affuredly that he should dve : so is healying spirit in the hearts of the wicked, promiting vnto them gaine, glory, or pleafure, by doing those works of finne, whereof he knowes well inough they shall reape nothing but shame and everlasting confusion.

Againe, that wee may yet fee how foolish they are who liue still in their sinnes, wee may marke here that they are murtherers of themselves, the malice of the wicked Ball flay themselves, his owne sinne which hee hath conceived. brought forth & nourished, shall be his destruction, Every man judges Saul miserable that dyed vpon his owne sword, but what better are other wicked men? are not their finnes the weapons by which they flay themselves? Thus are they twife miserable: first, because they are subject to death: fecondly, because they are guiltie of their owne death. Oh the pittifull blindnetle of men, albeit in their life they feare nothing more then death, yet doe they entertaine nothing better than sinne which causes death. In bodily diseases men are content to abstaine euen from ordinary food. where they are informed by the Philition that it will nonrish their sicknesse, and this they doe to eschew death, only herein they are so ignorant that notwithstanding they abhorre death, yet they take pleasure in vnrighteousnetse. which brings on death.

Strange deaths and difeafes commeth vpon men through the growth of their finnes against God.

Leuit, 26,24.

And lastly, seeing wee are taught here that sinne brings death vponthe body, what maruaile the Lord strikes the bodies of men by fundry forts of diseases, and fundry kinds of death, feeing man by fundry forts of finnes prouokes the Lord vnto anger? he frameth his judgement proportionable vnto our linnes. If ye walke stabbornly against me, and will not obey me, I will then bring feauen times more plagues wpon you, according to your sinnes. He hath famine to punish intemperance and the abuse of his creatures; he hath the devouring fword to bring low the pride of man; hee hath burnings, feuers, and vncleane confuming goutes to punish

thefiery and vncleane lusts and concupiscence of man. If now the Lord after that hee hath striken vs vvith famine and pestilence, come among vs to visit vs also with vnaccustomed diseases, vvhat shall we say? but the despising of his former fatherly corrections, and our stubborne walking against the Lord our God hath procured this vnto our selues? Quid miritin panas generic humani crescere iram dei, cum crescas quoisite quod puniatur? what meruaile the wrath of God increase euery day to punish men, seeing that increases among men, which descrues that God should punish it?

But there are two impediments which fuffers not these warnings of God to enter into the hearts of men. The one is, albeit they find within themselves sins condemned by the word of God, yet the plagues threatned against those sins, hath not light vpon them. This is that root of bitterneffe whereof Mofes warned Ifrael to beware : that they should notbleffe themselves in their hearts when God doth curse them, thinking they shall escape judgement, notwithstanding they do those things which God hath forbidden them. Salomon marked this to be a great cause of iniquity, because indgement is not executed speedily upon the wicked, therefore the heart of the children of men is fet within them to doe wickedly. But O man, doest thou not know that the judgement of God is according to truth against all that commit such things? Why despises thou the riches of his bountifulnesse and patience? because the Lord holds his tongue and spares thee for a while, thinkest thou that he will spare thee for ever?

Euery iudgement of God executed upon another malefactor, may tell thee that thou shalt not escape, dies pænæ
nondum adnenit, the day of punishment, of iudgement, of
retribution is not yet come: though in this life the Lord
should not come neere thee, yet thy indgement is not far off,
and thy damnation sleeps not. Interim plectuntur quidam, quo
cateri corrigantur, tormenta pancorum exempla sunt omnium:
In the meanetime some are punished that the rest may be
K corrected.

Cypr. ad Demos.

Delay of indgement confirms the wicked in euill, and it is the first impediment which stayes them from repenting at Godsthreatnings.

Deut. 19.18.
Eccles. 8.1.

Rom. 2 4.

But they who are spared should learne wisdome by indgements executed ypon others. 2 Pet. 2.3. Cypr, de lapsis

Luke 13.

August.de cinit Des. cap.8.

Why fome wicked men are punished in this life and not others.

Pfal.58.11.

It is a great indgement not to be corrected by God.

Ber. in Cant.

Philo.lib.de confus. linguarum.

Pfal.119.71. Pfal.73.4. Prov.1.22.

corrected, the torments of a few are the examples of all. As the Lord Iefus fet those eighteene men, on whom the tower of Siloam fel, for examples to all the rest of the people: fo every one punished before vs stands vp to vs as a preacher of repentance and an example to warne vs , that valetle wee repent, wee shall perish in like manner : Sanne omne peccatum manifesta pletteretur pæna, nibil vlismo indicio refernari putaretur. & finullum nunc peccatum puniret Deus. zulla pataretur effe providentia: If in this life every fin were punished with a seene judgement, nothing should be referued to the last judgement, and if no sinne were punished in this life, it might be thought there were not a providence to regardie. The Lord therefore punisheth some sinnes in this life, to tell vs there is a God who judgeth righteously in the earth; other fins againe in his wife dispensation hee punisheth not in this life, to assure all men that there is a iudgementto come.

And lest ver the vvicked man should flatter himselfe by his eleaping of present judgement, let him remember that a finner walking in his finnes, is fore punished when he is spared: for I pray thee, is not this a judgement threatned against the Apostate Israelites ? I will not vissit your Daugh. ters when they are Harlots, nor your Spoules when they are whores. Certe tune magis irafeitur Deus, cum non irafeitur: Certainely then is God most angry, when hee seemes not to be angry at all. Msfericordiam hanc nolo, for my owne part (faith Bernard) I will not have fuch a mercy, Insignis pænaest, & vindicta impietatis conniuere Deum, ac indulgere pescantibin, & vindicta impugnitatem, sed & longam concedere proferitatem: It is a notable punishment & revenge of vngodlines, when God winckes, and ouerfees finners, not onely granting vnto them impunitie, but also long prosperitic. It was good for me (faith Dania) that the Lord afflicted me. The wicked, because they have no changes, feare not God: And the properties of fooles destroy them. Hee is happely conquered and ouercome (faith Augustine) from whom

the libertie of finning is taken away: Nibil enim infulcina fulcitate peccantium, qua punalis nutritur impunitas, of mala voluntas velut interior hostis roberatur; There is nothing more vnhappy then the happy estate of a sinner, whereby penall impunity is nourished, and their wicked will as an inward and domesticke enemie is strengthned: thus are the wicked searefully plagued, vvhen they are most spared, when they are given vp to their owne hearts desire, and their iniquitie hath dominion over them; when the Lord hedges not in their way with thornes, but gives them loose reynes to goe where they will to their owne destruction, this is terribilis lenitas & parcens crudelitas: from which vnhappy condition the Lord deliver vs.

The other impediment that stayes the Atheists of our time from profiting by the threatnings of God is, because they feethefame condition befalleth to the godly which is threatned to the wicked. Daniel goes with the rest into captivitie; losias, no leffe then the greatest sinners among the people, is slaine with the sword; Ezekias also stricken with pestilence; and many godly ones among our selues fall under the fame externall plagues, which are threatned against the wicked, therefore doe they dispise Religion, & harden their hearts against the judgements of God. But herein also they are putifully blinded; for the godly and wicked differs farre one from another, even when they are both doing the same external actions. Cain and Abel facrificing together; the Publicane & the Pharifee praying together, yet are as farre vnlike one another, as light and darknetle: fo when they fuffer the fame external croffes: yet there is a wonderfull difference betweene them, non idcirco vobis aquales sumus, quia in isto adhuc mundo constituti. carnis incommoda vobiscum pariter incurrimus. A very good answere for men of this world, who thinke they are in no worse case then the children of God: thinke not that wee are in as cuill case as ye are, because that so long as we are in this world we are subject to the same bodily incoueniences,

Aug.Marc. Epist.5.

Impediment.
Wicked men
repent not because they see
the godly subiect to the same
outward ends
which come
ypon them.

The actions and passions of the godly and wicked different in one and the selfe fame thing.

C)pr. ad
Demet.

for fince punishment consists in the sense of paine, it is evident that he is not partaker of thy punishment, who is not pertaker of thy sorrow: manifestum est non esse participem pana tua, quem non vides participem doloris tui. In that same affliction wherein the one sees the wrath of God, the other feeles the love of God; where the one, impatient of the yoke, murmures, rages, and blashemes the Lord, the other possessing his soule in patience, rejoycing in tribulation, blesses the Lord.

The condition being permitted the comfort is subjoyned.

Immortalitie of the Soule most certaine.

Bern, de persecusione sustinenda. cap.22.

But the foirit is life for righteousnesse sake. Having granted that our bodies are dead through finne, hee now fubiovnes the comfort, that our foules are indued with a life which comes not under death, through the righteousnetle of Christ. Where first it comes to be considered, seeing euery mans foule is immortall and alway living: what fingular life is this, which heere the Apostle makes the comfort of a Christian? To this I answere, it is true, every mans foule is immortall, though the Atheilt deny it, experience prouesit, the life of the foule dependeth not on the life of the body, for if it were so, as the body decayes the soule should decay also: for we see that even in debilitate bodies the foule retaines the owne vigour, yea in the godly the life of the foule shewes the selfe strongest when the life of the body is weakest. Besides this, no carnall, mortal, nor corruptible thing can at any time content the foule to fill it; the body is soone satisfied with these perishing things, in such fort that it craves no more; but as for the foule all the delicate & pleasant things of this world cannot satisfie or content it. Non esurientes animas, sed esuriem ipsam pascunt animarum, they feed not the hungry foule, but rather feeds & augments the hunger of the foule. And laftly, we fee in experience that the foule now when it is within the body hath his owne working & liuely operation, even then when the body is afleepe, and the fenfes thereof closed vp; which is also confirmed by that conference which Salomon had with the Lord, when his body was fleeping; beside many other. And .

And hereof Tertullian concluded the immortalitie of the Soule, Ne in somnium quidem cadit anima cum corpore quemodo in veritatem mortis cadet que nec in maginem eius ruit? The foule doth not fall a fleepe with the body, how then shall we thinke that it can verily die it selfe, which cannot so much as fall under the shadow and similitude of death?

Thus the Atheists being put by the doubt still remains: Seeing euery mans foule lives an immortall life, what comfort is this given here to the Christian, that though his bodie be dead, his foule is living? To this I answere, there is a two-fold life of the foule, one of nature, another of grace: by the one it lives for ever, by the other it lives for ever in happinelle; the one is common to all men, the other is proper to the children of God, an immortall happy life: they have it not of nature, but of grace, as here the Apostle saith, through the righteousnelle of Christ communicated vnto them. As for that naturall life of the foule, the spirit of God, as we fayd, accounts it but a death: when they are living in the body, he saith, they are dead in sinne and trespasses, and Ephes. 2.1. when they are gone out of the body, though they live, yet he cals their life but an everlasting death: thus are the wicked miserable vvhile they are in the bodie, more miserable when they remoue out of the body; therefore Salomon comparing them among themselves accounts them happiest that neuer haue beene.

Secondly, weefee here that man is a creature confifting of a foule and a body: vvherefirst it is to be admired how two creatures of fuch contrary kindes & qualities as is the foule and the body, should concurre together to make vp one man: and secondly, how this fearefull divorcement is come betweene them, once so straitly united by God, that where the one is partaker of life, the other should be pos-

fest by death.

As for the first, the Lord hath created manin such fort that he hath made him a compend of all his creatures : in respect of his body, hee hath some affinity with earthly

Tertul, de refur, carnis.

Atwo-fold immortall life of the Soule. whereof the onc is proper to the godly, the other pertaines to the wicked.

Ecclef.4.3.

Man a compound creature.

Most meruai I us of all the creatures both in regard of his two substances. Basil.exham.

Tertull. de resur. carnis. As also of their meruailous contanction.

Bern, in die natal, dom. ferm, 2.

This doctrine knowne but not confidered.

creatures, because he was made to rule ouer them; and in respect of his soule, he is a companion to the Angels: for this cause the Naturalists called man a little world; and Angustine counted man a greater miracle than any miracle that euer was wrought among men: where other creatures were made by the simple commandement of God, before the creation of man God is said to vie consultation: to declare saith Basil, that the Lord esteemes more of man, than of all the rest of his creatures: neither is it said that the Lord put his hand to the making of any creature, saue only to the making of man; and this also saith Tertulisan, to declare his excellencie.

Yet is not man so maruailous in regard of his two sub-stances, as in regard of their conjunction. Among all the workes of God the like of this is not to be found againe, a Masse of clay quickned by the spirit of life, & these two vnited together to make vp one man. Commonly saith Bernard, the honorable agrees not with the ignoble, the strong ourgoes the weake; the liuing & the dead dwels not together: Non sie in opere two Domine, non sie in comunitione two, it is not so in thy worke O Lord, it is not so in thy commixtion.

This is a doctrine commonly talked of, that man confifts of a foule and a body, but it is not for duely confidered, as it should. It is a fearefull purishment which by nature lyes upon the foule, seeing the turned her selfe willingly away from God she is so farre deserted of God, that shee regards not her selfe: though it be a very common prouerbe in the mouths of men, I have a soule to keepe, yet hast thou such a soule as canteach thee to keepe any other thing better than it selfe: a fearefull plague, that because, as I have said, the soule continued not in the loue of God, it is now so far deserted, that it regards not the owne selfe. This have I touched onely towaken us that we may more deepely consider of that doctrine which men thinke they have learned and know sufficiently already, namely, that man is a compound creature consisting of a soule and a body.

But

But to returne, feeing at the first these two, the soule and body were conjoyned together by the hand of the Creator, and agreed together in one happy harmony among themselves, whence comes this disagreement, that the loule being pertaker of life, the body should be possest by death? I answere, wee are to consider these foure estates of mans foule and body united. The first is their estate by creation, wherein both of them concurred in a happy agreement to ferue their Maker. The fecond, is the elfate of Apostalie, wherein both of them in one curfed band conjoyned, fellaway from God, the faculties of the foule rebelling against God and acuting all the members of the body as weapons of varighteoulnes to offend him. The third is the effate of grace, herein the foule being reconciled with God by the mediation of Christ & quickned againe by his holy spirit, the body is left for a while under the bands of death. The fourth is the state of glory, wherin both of them being joyned together againe, shall be restored to a more happy life than that which they enjoyed by creation. As for the first estate, we have lost it; as for the second, the reprobate stands in it & therforemiferable is their condition; as for the third. it is the estate of the Saints of God vpon earth; as for the fourth, it shall be the estate of the Saints of God in heaven.

Let not therefore the children of God be discouraged by looking either vpon the remanents of sin in their soule, or the beginning of death in their body, for why? this estate wherein now we are, is neither our last, nor our best estate: out of this we shall be transchanged into the blessed estate of glorious immortalitie, our soules without all spot or wrinckle shall dwell in the body, freed from mortalitie and corruption, made like vnto Christs owne glorious body; which the Lord our God who hath translated vs out of our second miserable estate into this third, shall not faile to ac-

complish in his time.

Againe, it comes to be confidered here, feeing by Iesus Christ life is restored to the soule presently, why is it not How that harmony which was betweene the foule and body by creation, is now turned into difagreement. Foure estates of mans soule and body vnited.

Comfort: our estate in this life is neither our last nor best estate. Our foules being quickned, yet our bodies are left under, death for foure causes.

Gen.3,21.

For reconciliation of Gods mercy & truth. Ber. in anun. Mar, ser. I.

For the electer declaration of Gods power.

Chrisoft. in Mat bom. 2.

For our instruction that we may know what great mercy God hath shewed vpon vs.

alforestored to the body? vvhy is the body left under the power of death, to be turned into dust and ashes? yvas it not as easie to the Lord to have done the one as the other? To this I answere, that, at any time life should be restored to our bodies, is a mercy greater then wee are able to confider, if we will looke to our descruing : that for a while he will have them subjected to the power of death, the Lord in his wife dispensation hath thought it good for many causes. First, for performance of his trueth, Thou art but dust, and to dust thou shalt returne. If man had dyed no manner of way, how should the trueth of God appeare? & if that death due to man, had not bin inflicted you him, how should his mercy have beene manifested? this contro. uerfie God in his maruailous wisedome hath settled : Fiat mors bona, & habet virag, quod peris, let death become good and to both mercy and truth hath that which they crave. for in the changing of the curled nature of death, and making that temporall which was eternall doth his mercy appeare, and in the diffolution of mans body into duft, for a time, doth his truth appeare.

Secondly, the Lord hath done it for manifeltation of his owne power, accounting it a greater glory to destroy sinne by death, then by any other meanes. Death is the fruit of finne, and the weapon whereby Sathan intended to destroy mankinde, and so deface the glory of the Creator : but the Lord cutteth off the head of this Goliah with his owne fword, hee turneth his weapon against himselfe; by death he destroyes that same sin in his children which brought forth death, A maruailous conquest that Sathan is not only ouercome, but ouercome by the same meanes by which before hee tyrannized ouer men. And thirdly, the Lord fuffers our bodies to tafte of death, that we may the better confider that excellent benefit which wee have by Iefus Christ, for if the death of the body (notwithstanding that the nature thereof is changed) be to fearefull, as wee fee in experience, how milerable should wee have beene, if the

Lord

Lord had inflicted descrued death both of soule and body vpon vs? And last, that wee might be conformed to him who is the first borne among many brethren, it behoueth

vs by death alfo to enter into his kingdome.

For righteon [neffe fake. ] This righteousnetfe that bringeth life, is the righteousnelle of Christ, imputed to vs by Grace, as is cuident out of that, As sinne bath raigned umo death, so might grace also raigne by right consnelle unto eternall life. Sinne which causeth death is our owne, but that righteousnetse which bringeth life is of Grace. Our perdition is of our selves, but our salvation commerb from the Lord, and from the Lambe that sitteth upon the Throne. No preservative then against death but this righteousnelle; it presently gives life vnto our foule, and afterward shall restore our bodies from the power of the graue: fuch therefore as are the children of wisedome, will be carefull in time to be partakers of this Iewel. This righteoufnes bath inseperably annexed with it Sanctification; by thy fanctification try thy felfe,& fee whether or no thou hast gotten life through the righteousnelle of Christ, deceine not thing owne heart in the matter of Saluation, affure thy felfe so farre foorth thou doest live, as thou art sanctified. As health is to the body, fo is holineffe to the Soule: a body without health fals out of one paine into another till it dye; and a Soule without holinetie is polluted with one lust after another till it dye. As the Moone hath light, leffe or more, according as it is in aspect with the Sunne: so the Soule of man enjoyes life lette or more according as it is turned or averted to or from the Lord: thus let every man judge by his fanctification, whether or not hee be partaker of that righteousnetle of Ielus which bringeth life vnto the foule. Miserable are those wicked ones who want it, they are twife dead(faint S. Inde,) Inde, ver. 12. that is, both in foule and body, not fo much as a heavenly breath or motion is in them: but we ought to give thanks vnto God vvho hath given a beginning of eternall life vnto vs.

For our conformitie with Christ.

The life our foule hath, flowes from Christs righteouineffe. Rom. 5.21. Hof.13.9. Rew. 7.10.

This righteoulnesse is knowne by fanctification.

Comfort: we have a life which nodeath can extinguish.

The prison of the body being broken, the foule that was prisoner doth escape. Phil. 1. 2 s.

Gen.z.

Rom.16.20.

Amb.de pan. lib.1.cap.13.

Wicked men dye cyther vncertaine of comfort,

Last of all, there is heere a notable comfort for all the children of God, that there is begun in vs a life, which no death shall euer be able to extinguish: albeit death inuade the natural vitall powers of our bodies and suppresse them one after one; yeathough at the length he breake in youn this lodging of clay, & demolish it to the ground, yet the man of God, who dwels in the body, shall escape with his life: the Tabernacle is cast downe (that is the most our enimie can doe) but he who dwelt in it remoues vnto a better. As the Bird escapes out of the snare of the Fowler, to the foule in death flighters out and flies away with toy to her maker: yea, dissoluing of the body to the man of God, it is but the vnfolding of the net, and breaking open the prison wherein hee hath beene detained, that he himselfe may be deliuered. The Apostle knew this well, & therefore defired to be diffolued, that he might be with Chrift, As in the battell between our Saujour and Sathan, Sathans head was bruised, and he did no more but tread on the heele of our Saujour, so shall it be in the conflict of all his members with Sathan: by the power of the Lord lefus wee shall be more then conquerours, The God of peace shall shortly tread downe Sathan under our feet: the most that Sathan can doe vnto vs. Manducet terram meam, or dentem carns infigat, conterat corpus, let him lick the dust, let him eate that part of me which is earth, let him bruile my body; this is but to tread vponthe heele, my comfort is, that there is a feed of immortall life in my foule, which no power of the enemie is able to ouercome.

It is true that fo long as we enjoy this natural life with health of body, the lolfe that comes by the want of the spiritual life is not perceived, no more then the defects of a ruinous house is perceived in time of faire weather; but when thy natural life is wearing from thee, if thou want the other, how comfortlesse shall thy condition be, when thou shalt finde in thine owne experience, thou haddest never more then a filly natural life, which now is to depart from

thee?

thee? In this estate the wicked either dye, being vncertaine of comfort or then most certain of condemnation. Those who are strangers from the life of God, through the tonorance that is in them, having no more but the light of nature, the best estate wherein they can dye, is comfortlesse, if for want of light they know not that wrath which is prepared for the wicked, and fo are not greatly terrified, yet farre leffe know they those comforts which after death sustaines the Chriflian that they should be comforted. The Emperour Hadrian, when he dyed, made this faithleffe lamentation, Animula vaquia, blandula, que nunc abibis in loca? O lilly wandring Soule, where away now wilt thou go? and that other. Severus, proclayming the vanitie of all his former glory, cryed out πάν τα εγονομίω, και έδεμ εμοιλυσιτελει: I have beene all things, and it profits me nothing: the one faith, he found no comfort of things that were before him: the other faith, he found no comfort of things that were behind: thus the wicked dye comfortles, good things to come they neither know nor hope for, good things past profit them not. Or if they have beene such wicked men as by the light of the word have knowne the will of their Master, and yet rebelled against their light, they goe out of the body, not onely comfortles, but certaine of condemnation, having received fentence within themselves, that they shall never fee the face of God; and fuch was the death of Indas: let va not therefore rest contented with the shadow of this vanithing life; let vs prouide for that immortall feede of a better life within vs, which receives increase but cannot decay, it waxeth stronger the weaker that the bodily life is , but cannot be weakned, far leffe extinguished by bodily death: he that finds it within himselfe shall rejoyce in death, hee shall die in faith, in obedience, and in spirituall joy, Committing his Soule unto God as unto a faithfull (reator, he refts in him whom he hath beleeved, being affored that the Lord will keepe that which he hath committed ynto him. The Lord worke it in vs for Christs fake.

Ephef. 4.18.

Or most certaine of condemnation.

1 Pet.4.19.

Verse

Veste 11. But if the spirit of him who raysed up Iesus from the dead, dwell in you, he that raysed up Christ from the dead shall also quicken your mortall bodies, because that his spirit dwelleth in you.

I Cor. 15.19.

T is a comfortable faying of the Apostle, If in this life onely we had hope, of all men we were the most miserable: for it doth teach vs that albeit in this life we have great comforts through less Christ, yet greater abides vs in the life to come. And

He hath shewed our death is not totall, now he shewes that it is not perpetuall. fus Christ, yet greater abides vs in the life to come. And therfore the Apostle contents not himselfe barely to make mention of such comforts as presently wee have, but hee proceeds now to acquaint vs with greater comforts, which hereaster we shall enjoy. He hach shewed vs that the death whereunto wee are subject is not totall, for it strikes onely vponthe basest part of man: Now he shewes that it is not perpetuall; the body shall not be kept for ever under the bands of death, the spirit of Iesus, who now dwels in it, shall deliver it from the bondage of corruption, raise it from the dust, and quicken it vnto glory.

Euery promife of mercy is conditionall. But if the Spirit, &c.] We have here first of all to marke againethat the Apostles speach is not absolute, but conditionals. All the promises of comfort made in the booke of God are conditional. This is a great comfort, the Lord shall quicken your mortall bodies, but conditionally, that his spirit dwell myon. Whom hath the Lord promised to satisfie? such as hunger for righteousnesses whom hath he promised to comfort? not the careles nor wantons, but such as mournes to whom hath he promised forgivenesses since to the licentious livers, but to the penitent: to whom will he give eternall life? not to the Insidels, but to such as believe. If we esteeme any thing of the comforts of God, let vs take heed to the condition, for except the condition in some measure be wrought in vs, the promise shall never be accomplished upon vs. It were good for the men of this

If we like gods comforts, let vs take heed to the condition on which they are promifed. age to consider this more deeply, who sleeping in presumptuous conceits of mercy, thinke how ever they live, they shall be saved. In all the whole Biblethere is not one promise without an annexed condition. In the covenant betweene God and man, there is a mutuall stipulation: as the Lord promiseth something to vs, so he requireth another thing of vs: with what save canst thou stand vp and seeke that mercy which God hath promised, who never endea-uoureds to performe that duty which God hath required?

Againe, we have here occasion to consider those excellent benefits which wee have by the spirit of Christ dwelling in vs, beside that which we heard, verse 10. As if those were too little, he further doth vnto vs these great things: first, he gives life to the soule, and makes it in the body to live the life of Christ, so that the Christian may say, Now I line, yet not I,but Christ lineth in me. Secondly, when soule and body are fundred by death, he leads the foule to live with God in glory, which is the second degree of eternall life: and thirdly, he casts not off the care of the body, but preserveth the very dust and ashes thereof till the day of the refurrection, wherein he shall quicken it again, restore it to the owne foule, & glorifie both, which is the third and last degree of eternall life. Surely there was neuer a house hyre fo well payd in the world: thou who lets thy foule and body as a lodging for a short while here on earth, that hee may dwell init, O what recompence hast thouto looke for? he dwels with thee on earth, and thou shalt dwell with him in heaven, thou didst lend him a lodging for a few yeeres, and he shall receive thee into his everlasting habitations, and thou shalt be for ever with the Lord.

Neither shall hee shew his mercy vpon thy soule onely, but as I have said, vpon thy body also: it would seeme that the Lord hath deserted it as a contemptible thing, when it is said downe in the grave, but be assured that hee who dwelt in it vvill not leave it, nor cast off the care thereof, no, not when it is turned into dust and asses. Comfortable

The benefits wee haue through the indwelling of the fpirit in vs are further declared. Gal. 2.20.

There was neuer a house hire so well paid.

The holy spirit shall keepe the body wherein he dwelt, enen when it is laid in the graue. Gen 46.4.

O what a kindnesse?

He is a holy balme whereby the body shall be preferued immortall.

Worldlings feeke immortalitie the wrong way. Efay 55.2.

is that which the Lord promifeth to lacob, when hee bad' him go downe to Egypt; Feare not to goe, for I will go downe with thee, and I will bring thee up againe. He forewarned him that hee should dye in Egypt, and that lofeph should close his eyes, but hee promifeth to bring vp againe his dead body vnto Canaan. O what a kindnetle is it, that the Lord will honour the dead bodies of his children? The praise of the conuoy of lacobs corps, the Lord will neither give it to loseph, norto Pharaohs Seruants with their Chariots, who in great number accompanied him, the Lord takes it vpon himselfe, I will bring thee up againe ( faith the Lord:) the like kindnesseand truth doth the Lord keepe for all the remanents of his feruants. Is thy body confecrated? is it a vellel of honour, a house and temple wherin God is daily served? he shall honour it againe, he shall not leave it in the grave, neither cast off the care thereof, but shall watch over the dust thereof, though it take of corruption, it shall not perish in corruption.

The holy Spirit who dwelt in the body, shall be vnto it as a balme to preferue thee to immortality: this same flesh and no other for it (though it shall be dissolved into innumerable pickles of dust) shall be raised againe and quickned by the omnipotent power of this Spirit. It is a pitty to fee by what filly meanes naturall men feeke the immortall conservation of their bodies, and cannot obtaine it: there is no helpe Nature may yeelde to prolong the life of the body but they vie it, and because they see that death cannot be eschewed, their next care is how to keepe it in the grave longest from tottennesse and corruption, and how when themselves are gone, to preserve their names in immortall remembrance with the posteritie: thus by the very instinct of nature, are men carried away with a delire of eternity, but herein are they foolin, that they seeke it the wrong way, they lay out their filmer, but not for bread, they frend their labour, and are not fatisfied, Immortalitie and life is to be fought there where the word of the Lord directs vs, let the

Spirit

Spirit of Christ dwell in thee and thou shalt live otherwise. Though thou wvert the greatest Monarch of the world, though all thy meat were soueraigne medicines, though thy body were layd in grave with as great externall pompe as worldly glory can afford to any creature, and thy flesh were embalmed with the cost liest oyntments; these are but miserable comforts, perishing preservatives, thou shalt lye downe in dishonour, & shalt be raysed in greater dishonour to everlasting shame and endlesse consultion.

Now as we have these three degrees of eternall life by the Spirit dwelling in vs, fo are wee to make the order by which he proceeds in communicating them vnto vs:first, he restores life to the soule; and secondly, he shall restore life vnto the body (faith the Apostle:) where the one is done be affured the other shall be done; the one is the proper end of his first comming therefore his Heraulds cryed beforchim; Behold the Lambe of God who taketh away the sinnes of the world: In his second comming shall be the redemption of our bodies; when hee shall appeare hee shall change our vile bodies, and make them like to his owne glorious body. Let this reforme the preposterous care of man; art thou defirous that thy body should live? be first carfull that life be communicated to the foule: for furely the redemption of thy body shall not follow, vnles the restitution of thy soule goe before. Oportet cor nostrum conformari humilitatis cordis Coroli, priufquam corpus conformetur gloriofo corpori eius our heart must first be conformed to the humilitie of Christs heart, before that our body be configurated to his glorious body, this is the first resurrection, bleffed are they that are partakers of it, for upon such the second death shall have no power. But it is out of doubt qui non resurgit in anima, resurget in corpore ad pænam, hee that rifeth not now in his foule from his finnes, shall rife hereafter in his body to judgement.

But now leaving the condition, to come to the comfort, he that rayfed up Christ from the dead, saith the Apostle, pall also

Life is first restored to the soule and then to the body.

Iohn 1.29.

Phil. 2.21.

Bern, de aduen, dom. serm. 4. What necessitie is here that he who raised Christ shall also raise vs?

Epbef. 1.29.

I Cor. 1 5.20.

Tertul.de resur.carnis.

Seeing our Lord was among the dead let vs not feare when God cals vs to lye down among them also.

Revel.7.

also quicken your mortall bodies. What necessitie is there here that he who raifed Christ shall raife vs? yes indeed, the necessitie is great, the head and the members of the misticall body cannot be fundred: feeing the head is raifed from the dead no member can be left under death; the Lord workes in every member according to that same mightie power, by which he wrought in the head; his refurrection necessarily imports ours, seeing hee arose not as a private man, but as the head of all his members, full of power to draw the body after him, & tocommunicate that same life to every member, which hee hath declared in himselfe: Christ is risen from the dead, and is made the first fruits of them that fleepe : the first fruit is rifen, the after fruit shall in like manner follow, Vixit in colum carnem nostram tanquam arhabonem & pignus totius summa illuc quando q redigenda:the Lord Iefus hath carried our flesh into heaven, as an carnest and pledge of the whole fumme, which afterward is to be brought thither, he hath not thought it inough to give his spirit vnto vs heere on earth, as the carnest of our inheritance, but to put vs out of all doubt, he hath carried vp our flesh into heaven, and possess in the name of all his members.

Who rayled up Iesus from the dead.] Then we see that our Lord was once among the dead, but now is risen from them; let vs not then be afraid when God shal call vs to lye downe among the dead also: shall the seruant be assamed of his Masters condition? or will the patient refuse to drink that potion which the Phistion hath tasted before him? No, we must follow our Lord through the miseries of this life, through the dolours of death, through the horrors of the graue, if we looke to follow him in his resurrection, in his ascension, to be amongst those hundred fortie and soure thousand in mount Sion, who having his fathers name written in their foreheads, follow the Lambe wheresoever he goeth, singing that new song which none can sing but they whom he hath bought from the earth.

When

What comfort Christs refurrection giues vs against death. Mat. 28.5.6.

When those women came to seeke the Lord Jesus in the Sepulchre, all the feare they had conceived concerning Christs death, the Angels removes it by sending them to meditate on the refurrection, why feeke yee bimshat lineth, among the dead? hee is not here, but be is rifen. Wee are not yet layd downe among the dead, but or euer we goe to the grave wee have this comfort, that the Lord by his power shall raise vs out of it; where the head growes through the members will follow, Per angustum passionis for amen transinit Christus, ut latum praberet ingressum sequentibus membris : Our Lord is gone through the narrow palfage of death, that he might make it the wider and easier to all his members who are to follow him. We fee by experience, the body of a man drownes not though it be vnder the water, as long as the head is borne aboue: many of the members of Christare here, in this valley of death, tost to and fro in this sea of tribulation with continual tentations, yet our comfort is wee cannot perifh, for our head is aboue, and a great part of the body living, & raigning with him in glory, there is life in him to draw forth, out of these miseries, all his members, and hee shall doe it by that same power, by which he raifed himselfe from the dead.

For we are taught here that our resurrection is a worke not to be done by man, nor the power of nature, but by the power of God: we are not therefore to hearken to the deceitfull motions of our infidelitie, which calles in doubt this article of our Faith: we must not consider the imbecillitie and weakenesse of nature, neither measure heauenly & supernatural things, with the narrow span of natural reason, but as it is Abrahams praise, the father of the faithfull, that when God promised him a sonne in his old age, he was not vocake in faith, hee considered not his owne body, which was dead, neither the deadnesse of Saraahs wombe, but was strengthned in the faith, and gaue glory to God, being fully assured that he who had promised was also able to doe it so should we sanctifie the Lord God in our harts,

Refurrection is a work of God and not of man.

Rom.4.19.

looking

Cyr.cate.18.

Ifay 40.12.

Aug. Ser. 64.

Refurrection confirmed by Scripture, by types, by practifes of God in nature.

Our refurrection is confirmed by Scripture.

Dan. 1 2. 13.

Hof. 13. 14. 15.

Tob 19 25.

Iohn 5.28.

looking to the word and promife of the euerliuing God, to whom the things are possible which are impossible vnto vs: for the Lord (saith the Prophet) hath the whole earth in his fift, and it is more casie to him to discerne one pickle of dust from another, then it is to any man having his hand full of sundry seeds, to open his hand & gather every kind thereof into one by themselves, seperate and diffinct from the rest. When thou hearest (saith Augustine) that the dead shall be raised, suppose it be a great thing, yet count it no incredible thing, but consider who it is that takes in hand to doe it, selle sufficients to qui & creamit te, the Lord who created thee, he it is, that shall raise thee.

And for our further confirmation, let vs confider how the spirit of God hath taught this article of our resurrection in fundry places of holy Scripture, hath shadowed it by types and figures, bath cleared it by examples, and last of all by the practife and working of God in nature. As for Scripture, both Prophets and Apostles as it were with one mouth breathes out this veritie. They that fleepe in the duft (faith Daniel) shall awake, some to enertasting life, and some to enerlasting shame, and perpetuall contempt. I will redeeme thee (faith the Lord by Hofea) from the power of the grane, I will deliner thee from death : O death, I will be thy death, O grane I will be thy destruction, Patient Iob in his greatest extremitic gave out this notable confession of his faith, I am sure that my redeemer lineth, and he shall stand the last on the earth, and though, after my skinne wormes, destroy this body, yet shall I see Godin my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reques are confumed within mee. And if wee come to the new Testament, most cleare is that testimony of the Lord lesus: The houre shall come in the which all that are in the grave shall heare his voyce, and they fall come forth that have done good, unto the resurrection of life: but they that have done enill, unto the refurrection of condemnation. The Apostles in like manner beare witnesse to their Master: If in this life only we had hope

in Christ, of all men we were most migerable: but now is Iesus risen from the dead, and was made the sirfs fruits of them that steps. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dye, so in Christ all are made aline. And againe, Behold I shew you a secret, wee shall not all sleepe, but we shall all be changed, in a moment, in the twinckling of an eye, at the last trumpet for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed. For this corruptible must be put on incorruption, and this mortall must put on immortalitie.

The fame is in like manner shadowed in holy Scripture by fundry types and figures, among which in Tertullian his judgement, the restitution of Ionas out of the Whales belly is one:albeit the belly of the Whale was more able to have altered and changed the body of Ionas, by reason of the great hear that is therein, then the belly of the earth could have beene by reason of her colde, yet is hee restored the third day as lively as he was received. The same he thinks of that vision of dry bones, shewed to Ezechiel, which at once at the word of the Lord, was knit together with finews. and covered with flesh and skinne: this was not onely a prediction of the deliverance of Israellout of Babell, but also a typicall confirmation of the resurrection of our bodies. Non enim figura de ossibus potuisset compani, nisial ipsum offibus enenturum effet: for that figure of the bones could not have beene made, if the truth figured thereby were not alfoto beaccomplished upon such bones: Parabola de nullo non convenit? what parable or similitude can be brought from a thing which is not? We shal not read in all the book of God, that any parable hath beene borrowed from that thing which never was nor never will be. Of this fort alfo is the flourishing of Aarons rod, in the judgement of Cyril, which being before a dry and withered flicke, incontinent by the word of the Lord flourished; hee that restored to Marons rodde that kinde of vegitative life which it had before, will much more raise Aaron himselfe from the dead.

1 Cor.15.19.20

16id-51.52.

Refurrection confirmed by types and figures fuch as Ionas body.

Ezekiels bones. Chap.38.

Tertul, de resur, carnis,

Aarons rodde. Numb. 17. Examples of the Refurrection.

2 King. 2.

AE .9.40.

Gods working both in our felues and the creature confirmes the Refurrection, 1 Cor.15.

August de verb. Apost.

Of these figures shadowing the resurrection many more are to be found in holy Scripture.

As for example: in every age of the world the Lord hath raised some from the dead to be witnesses of the refurrection of the reft. Before the floud, hee carried vp Henoch aliue into heaven, and he faw no death: vnder the law, Elias was transported in a fiery chariot: and in the last age of the world, not only hath our Lord, bleffed for ever, rifen from the dead, and ascended into heaven, as the first fruits of them which rife from the dead, but also by his power he raised Lazarus out of the grave, even after that stinking rottennelle had entred into his flesh: and vpon the Crotle, when hee feemed to be most vycake hee shewed himselfe most strong; hee caused by his power many that were dead to come out of their graves, and to enter into the Citie. Yea his scruant Peter by the power of the Lord Jesus, raised the damiel Dorcas from death. & in the name of the Lord Iefus made him that was lame of his feete to arife & walke: when we fee fuch power in the feruant of Christ working in his name, shall we not referue the praise of a greater power to himfelfe?

And lastly, as for the practices of God in nature, we are not to neglect them, for the Apostle himselfe brings arguments from them to confirme the resurrection. He first propones the question of the Atheists, how are the dead raised up, or with what body come they forth? and then subioynes the answere, O foole, that which thou fowest is not quickned except it dye, it is sowen in the earth bare corne, and God raiseth it with another body at his pleasure: seeing thou beholdest this daily working of God in nature, why wilt not thou believe that the Lord is able to doe the like vinto thy selfe? Qui illa reparat que tibis sunt necessaria, quanto magis to reparabit, propter quem illa reparare dignatures off? Seeing the Lord for thy sake repaires those things which are necessary to maintaine thy life, wil he not much more restore thy selfe, and raise these vp from death vinto eternall life?

And

And to infift in these same confirmations, which we may have from the working of God in nature, both in our felues and in other creatures: if either with Infin Martyr, vvce consider of how small a beginning or then with Gril how of nothing God hath made up man, we shall see how justly the Apostle calleth them fooles who deny the resurrection of our bodies. The Lord (faith Infin Martyr) of a little drop of mans feed, which (as lob faith) is powred out like water, buildeth vp daily this excellent workemanship of mans body; who would believe that of so small a beginning and without forme, so well a proportionate body in all the members therof could be brought forth? nifi afpectus fidem faceret, were it not that daily fight and experience confirmed it? why then shall it be thought a thing impossible to the Lord to reedifie the same body, after that by death it hath bene diffolued into dust and ashes? And againe, if with Crill wee will fearch out our beginning and confider what we were this day hundred yeere, vyce shall finde that vyce were not: sceing the Lord of nothing hath brought out so pleasant and beautifull a creature as thou art this day, shalt thou thinke it impossible to him an hundred yeeres after this, or longer or shorter, as it pleaseth him, to restore thee againe, and raise thee from the dead? Qui pouit id quod non erat producere, vt aliquid effe; id quod iam est, cum ceciderit restituere non poterit? hee that could bring out that which was not, and make it to be something, shall wee thinke that hee cannot raise vp againe that which now is, after that it hath fallen?

Which of these two I pray thee, is the greatest and most difficult worke in thy judgement (for vnto the Lord enery thing, that he will, is alike easie,) whether to make one who neuer was, or to restore againe one who hath bene? Doubtlesse to make a man in our judgement is a greater thing then to raise him. In the worke of creation the Lord made that to be which was not, in the worke of resurrection the Lord shall make that to be which was before; the one thou

A two-fold meditation to confirme the refurrection.

How of a little drop God made vs that which now we are.

Inft. Mart.
apol. 2. ad
Senat. Rom.
2
How God hath
made vs of nothing to be
that which

now we are.

Ciril,catec.4

It is easier to restore one that hath beene, then to make one that never was. Cyril.

Practices of God on creatures without vs, though they cannot beget faith, yet may they confirme it.

2 Tim. 2.12.

These same bodies which now we have, shall be restored ynto vs the same in substance. beleeuest because thou seest it daily done; the other thou doubtest of, because it is to be done: but cease to doubt any more, and of that which God hath vvrought in thee already, that thou mayst see it, perceive that which is to be wrought in thee, suppose it be not apparant; ex bis qua intesunt, perspice ea qua non apparant: of fore-past workes iudge of that which is to come, that thou mayst learne to give glory to God, and trust in him who gives life to them that are dead.

And if from our selues wee proceed to other creatures, how many proofes in nature shall we finde to confirme the refurrection? the Trees that dye in Winter, and loofe both their leaves and fruit, are they not restored againe in the Spring? The day which is flaine by the night, and buried in darknes, as it were in a grave, is it not restored againe in the Morning? The ancient Fathers fend vs to learne the fame from the Phoenix. Many other workes of God in nature, though they cannot beget this faith in vs, yet are they profitable to helpe it where it is begun, & are strong witnesses in their kinde to reprove the infidelitie of Atheil's. But we have about all to take heed to that most sure word of the Prophets and Apostles whereat wee began, and so to rest in it, that when it shall please God the day of our change shall come, weemay (after the example of our bleffed Saujour) commend our foules into the hands of the Lord, and be content that our bodies, like pickles of lively feed, be fowen in the field of God, & fet into the earth, as it were with Gods owne finger, that in his own good time they may fpring vp againe to glory and immortalitie, I know whom I have beleened, and am perswaded that he is able to keepe unto the last day that which I have committed to him. And this for confirmation of our refurrection.

We have further this comfort, in that the Apostle saith, the Spirit of God Ball raise up your mortall bodies, that our bodies wherewith now we are cloathed shall be raised up, and none other for them. Away therefore with that vaine opinion

opinion, that new bodies shall be created, & given to Gods children in the refurrection. The glory both of his justice, mercy, and truth craves that thefe fame bodies and no other for them should be restored: for every one must receine according to that which they have done in the body, whether good or cuill. Absurdum est & Deo indignum, vi bec quidem caro lanietur, illa vero coronetur; it stands not with the justice and truth of God, that one body should be torne in fuffring, and another should receive the crowne. Shall the body of Paul bescourged, and another for it be glorified? shall Paul beare in his body the marke of Christs fufferings, and not beare in that same body the crowne of his glory? shall the wicked in their body worke the works of vnrighteousnesse, and shall an other body receive the

wages of their iniquitie? It cannot be.

And that the glory of his mercy craues that the fame body should be raised is also euident, for why? shall Sathan give that wound to man, which the Saujour of men is not able to cure fhal the malice of the Diuell bring in that cuill which the mercy of God cannot remove? Shall the first Adam flay the body by finne, and shall not the second Adam give life ynto it by his righteousnetle? Can this stand with the glory of God, dimidium tantummodo hominem restituere, Tertul. to restore only the one halfe of man? As these same soules of ours which were dead, & none other for them, are quickned in the first resurrection: so these same bodies of ours. and none other for them, shall be raised from the dead in the second resurrection : restituet Deus corpora prissina in Iren. cont. resurrectione, non creabit noua. As those blinde men (faith Valent, lib. 5. Ireneus) whom, as we read in the Gospell, Christ cured, receiued no new eyes, but onely fight to the eyes they had before: and as that sonne of the widdow, and Lazarus, rose in those same bodies wherein they did die, so shall the Lord in the refurrection restore to vs our olde bodies, and not create new bodies to vs. And this warneth vs that with great attention wee are to vse our bodies in most holy and

The justice of God craues that fo it should be.

Tertul.

The mercy of God craues alto that fo it fhould be.

Our bodies shall be raised with new qualities.

They shall be honourable.

Members lame shall be restored. Tertul, de refur carnis.

They shall be glorious Phil.3.21.

honourable manner in this life, feeing they are to be raifed yp as a velfell of honour and glory in the life to come.

Againe, when the Apostle faith, that the Lord shall raise vp our mortall bodies, wee are to know that so he calleth them in respect of that which they are now, not in respect of that which they shall be then. For in the resurrection the Apostle teacheth vs in another place, that our bodies shall be raifed immortall, honourable, glorious, spirituall and impassionable. First, I say the body shall be raised immortal, not subject any more to death, nor difeases, nor standing in need of these ordinary helpes of meat, drinke, and sleepe,

by which our naturall life is preserued.

Secondly, our body shall be raised honourable, now it is lavd downe in dishonour: for there is no flesh were it never so beautifull, or beloued of man, but after death it becommeth loathfome to the beholder; fo that even Abraham shal desire that the dead body of his beloued Sarah may be buried out of his fight: but in the refurrection they shall be raifed more honourable then euer they were they shall be redeemed from all their infirmities, every blemish in the body that now makes it unpleasant, shall be made beautiful in the refurrection, & every defective member therof (hall be restored to integrity; Membri detrucatio vel obinsio nonne mors membrieft, si universalis mors resurrectione rescinditur. quanto magis portionalis? for the periffing of the member is no other thing but the death of the member, if the benefit of refurrection cut off the vniuerfall death of the body, shall it not also take away the portionall death of a member in the body? if the whole man shall be changed to glory. (hall he not much more be restored to health? Out of all doubt the bodies of Gods children shal be raised perfect. comely, and every way honourable; hoc oft enim credere, resurrectionem integram credere.

Thirdly, the body shall be railed a glorious body, When he shall appeare, be shall change our vile bodies, and make them like to his glorious body. They who conuert many to righte-

oulnelle

ousnelle shall shine like the starres in the firmament ; yea. the just, faith our Saujour, shall shine like the Sunne in the Firmament. A shadow of this glory wee have in Christes transfiguration on mount Tabor, his face shined as the Sun. and his clothes where white as the light. Moles after fortie dayes talking with God on the Mount, came downe with fo bright a shining countenance that the Israelites might not behold him; what then may we thinke shall be the glory of the children of God, when they shall be transchanged with the light of Gods countenance shining vpon them, not forty dayes onely, but for ever and ever. And if every one of their faces shal shine as the Sunne in the Firmament. O how great light and glory shall be among them all? and if their bodies shall be so glorious, what shall be the glory of their foule? furely no heart can conceiue it, no tongue is able to expretTe it.

rall substance, and receiue a spiritual substance, but then shall our bodies be spiritual, as now our spirits by nature are carnall; which are so called because they are subject to carnall corruption, pressed downe & carryed away after earthly and carnall things; so shall our bodies then be spiritual, because without contradiction they shall obey the motions of the spirit; the body shall be no burthen, no prison, no impediment to the soule, as now it is, the soule shall carry the body where it will without resistance; where now it is earthly, heavy, and tends downeward, it shall then be re-

Fourthly, our body shall be raised spiritual, which is not

so to be understood, as if our bodies should loose a corpo-

they may be with the Lord: they shall follow the Lambe whereeuer he goes. Let vs beleeue it, and give glory vnto God, for heewho is the worker of our resurrection, is also

flored fo lightforme & quicke, that without difficultie it shall mount from the earth; to meet our Lord in the Ayre. As our head ascended on the mount of Oliues, & went through

the worker of our ascension. If the wit of man be able to

Mat. 17.

They shall be spirituall.

the clouds into heaven, fo shall his members ascend, that Alls 1.21.

They shall be impassionate.

Renel, 21.3.

Refurrection of the godly and wicked different.

In their causes: the one rifes by the citation of God, the other by vertue of their vnion with Chrift.

frame a vetfell of fundry mettals that naturally finckes to to the ground, to swimme about in the water, how much more (laith Augustine) is God able to make our bodies to ascend voward and to bide aboue, albeit in regard of their naturall motion being heavy they tend downeward?

Fiftly, our bodies shall be raised impassionable, free, I mean, from such passions as may hurt or offend them such as terrour, feare, or griefe, but not from the passions of ioy; for no sense of the body shall want the owne object of pleafureto delight it & all for the greater augmentation of our glory. Let vs therfore yet againe be admonished to vse our bodies in all holy & honorable manner vpon carth, seeing the Lord hath concluded to make vs fo honorable in heauen, where otherwise thou that defilest thy body with vncleannelle: is it not a right eous thing with the Lord to fend thee to Gebenna, a valley of vncleannetfe? looke for it affuredly if thou continue filthy still, the Lord shall exclude thee out of heavenly Ierusalem, thou shalt not enter into his holy habitation, but thy portion shall be with the ynbelceuing with dogs, and with the abhominable, who shall have their part in the lake that burnes with fire and brimflone.

Last of all, seeing the Apostle ascribes the cause of our refurrection to the spirit of Christ dwelling in vs, it is to be enquired, how then shall the wicked rife in whom Christ neuer dwelt by his spirit? to this I answere, that both the godly and the wicked shall rife, but their refurrections shall be farre different in the cause, manner, and ends thereof: As for the cause, the godly shall rise by the efficacie of that quickening spirit of Christ dwelling in them, they shall rife by vertue of their vnion, with their head the Lord Iefus, as his members, receiving that promifed life from him, for which they have looked long, & in hope whereof they laid downe their bodies willingly in the graue: but the wicked shall rife by vertue of the powerful citation of God, by the blast of his trumpet to appeare in judgement, which they shall not be able to eschew.

They

They differ againe in the manner of their refurrection, for the one shall rife with joy, the other with terrour and feare, the wicked shall no sooner looke out of their graves, and fee the face of the Judge standing in the avre. but at once, shame and confusion shal couer them; that day of the Lord that be vnto them a day of blacknetle and darkenetle. Their foules, as soone as they enter into the body, shall be vexed with new horrible feares, having experience of that wrath which already they have sustained out of the body: the feare of that full wrath which they know in the last day is to be powred vpon them shal wonderfully astonish them: glad would they be if they might creepe into their graves againe, they shall wish that hils and mountaines would fall voon them, and couer them; but all in vaine, because they did in the body that which they would, they shall now by constraint suffer in the body that which they would not.

And thirdly, the ends of their refurrection are different: the one shall rife to life, the other to shame, and of this it is euident, that the refurrection of the wicked is no benefite to them, properly it is no refurrection, no more then the taking of a malefactor out of prison to be executed on the scaffold, can be called a delivery : for their refurrection is to cast them out of one miserable condition into a vvorse. they are taken out of the graue that they may be cast into the bottomlette pit of the wrath of God: and this was properly figured in Tharach his two servants, the Baker and Butler; both of them were taken out of prison, but the one to be restored vnto his Office, to minister before the King, the other to be executed vnto death: fo Ihall both the godly and wicked come out of the grave, but the one to be for ever with the Lord, to stand before his Throne ministring praises vnto him, and comforted with the fulnes of ioy which is in his face : the other to be banished from Gods presence and sent to everlasting condemnation. And therefore is it that in the summe of our faith the Article of

In the manner, the one with ioy, the other with feare and terrour.

Rewel. 6.16.

In their ends, the one to glory the other to thame, figured in Pharaohs two Secants.

Gen.40.

Refurrection is a benefit when remission of finne goes before it, and eternall life followes after it. our Refurrection is put betweene the Article of the remiffion of finnes, and that other Article of eternall life, to teach vs that then onely the Refurrection of the body is a benefit, when remiffion of fins goes before it, and eternall life followes after it, whereof the Lord of his great mercy make vs partakers through Iefus Christ.

Exhortation.

Verse 12. Therefore brethren wie are debiers, not to the flesh, to line after the flesh.

What fruit wee fhould gather of the Apostles former doctrine. S it is true concerning vs, that a necessitie lyeth vpon vs to preach, and vvoe will be to vs if wee preach not; so it is true concerning you, that a necessitie lyeth vpon you to heare, and woe will

be to you if you heare not. It is commaunded to vs that when we speake we should speake as the Oracles of God: and it is also required of you, that ye receive this word, not as the word of man, but as it is indeed the Word of God: therefore take heed how yee heare, for as Mofes fayd to the Ifraelites, fo fay vvee vnto you; It is no vaine word concerning you, it is your life. Ye have heard that maine propolition of Comfort, there is no condemnation to them which are in Christ: yee haue heard it confirmed, explaned, and applyed: the milerable estate of them who walke after the fle fb hath beene shewed vnto you, as likewise the happy estate of them who walke after the spirit, & what comforts the godly have both against the remanents, as also against the fruits of finne, hath beene declared vnto you. Examine your sclues, and see how farre forth these comforts belong vnto you. If ye be luch as thinke with those scornfull men in Ierusalem, that ye have made a covenant with death, and it shall not come neere you, then goe on in your security, and doe that which is good in your owne eyes: but if ye finde by experience that death is already entred into your mortall bodies, be wife in time, fee that thou have this onely foueraigne comfort against death, the spirit of Christ dwelling in you: otherwise (flatter your selues in your security

as you will) miserable shall your end be-

Now the Confolation being ended, the Apostic subiovnes the Exhortation, both thefe two, confolation and exhortation, are needfull for vs in the course of this life: the one to keepe vs that wee faint not through the remanents of finne left in vs, and beginnings of death, which already have feafed upon vs: exhortation agains to stirre vs vp when we linger in the way of godlinetle. For it fareth with vs as it did with Lot in Sodome, the Angelswarned him of the imminent judgement, and exhorteth him to escape for his life, yet he delayed and lingred, he could not begotten out of Sodome, till they (as it were) violently thrust him out. And albeit, the Lord admonish vs early & late by his mellengers of that wrath which is to come vp. on the children of disobedience, and warne vs in time to flye to the mountaine of his faluation, yet alas, so loath are we to forfake our old fins, that the Lord is forced to double his exhortation vntows, all which yet will not availe vs, if the Lord lay not the hands of his grace voon vs, and by his holy spirit make vs obedient to the heavenly vocation. Let vs therefore take heed to the exhortations made to vs by the Lord, and that fo much the more, because it is most fure, that the sweetnesse of Gods consolation shall not be felt of them who are not moved with his exhortation. Contemplationis enim quitus non debetur, nisi obedientia mindatorum: the talte of Gods mercy by contemplation is onely due to them who make conscience of the obedience of his commandements.

Therefore.] This particle is relative to the words preceding: seeing it is so that by the Spirit of Christ dwelling in vs, we have such excellent benefits, wee are debt-bound not to live after the flesh but after the Spirit. Of this wee have first to learne, that every benefite wee receive from God is an Oligation binding vs debters in service to God,

Consolation and exhortation both necessary for vs.

Ber. fer. 46.

Euery benefit of God is a newobligation binding vs to ferue him. Gods benefits thould not make vs proud, for hee who hath received moft hath the more debtlying vpon him.

2 Sam. 12.7. 8,9.

This is cleared in the processe of Davids conuiction.

Chrisoft.in Mat.hom.4.

Amos 3.1.

for much shall be required of him to whom much is ginen : there is no reason why the abundance of Gods gifts, eyther temporall or spirituall, should encrease thy pride and carelefnelle, but rather should make thee more humble and carefull how to please him, considering that the more thou hast received, the more thou owest. When Dawid forgetting that hee was the Lords debter, began to live as his lust commaunded him, the Lord brought out against him his former benefits, as so many obligations to convince him: I annoynted thee ((aith the Lord) King over Ifraell, I delinered thee out of the band of Saul, I gave thee thy Lords house, and wines into thy bosome, I gave thee in like manner the house of Is ael and Indah, and would moreover, if that had beene too little, have given thee such and such things. Wierefore then hast thou despised my commandement and done enill in my fight, forgetting that thou wast bound and obliged tome?

This procelle of Danids conviction stands for an example to vs all, to warne vs that vnletle wee make the benefits of God, obligations binding vs to serue him, the Lord shall vie them as arguments to prove that judgement is due vnto vs, and the greater benefits the greater judgements; for vnto them that walke not worthy of the honour of good things, they have received from God, MEYEDOS THE TIME, the greatnes of honour shall be weodinki TIME etas, the augmentation of their punishment. And as this is true in temporall benefits, so much more in spirituall graces; as they are more excellent then the other, so doe they more bindevs then the other: both Ifraelites and Ethiopians are debters to God, but the Israelite more debt bound than the Ethiopian, for the Lord hath not dealt with enery Nation, as with Ifraell. Heare this word, that the Lord pronounceth. O ye children of Ifrael, you onely have I knowne of all the families of the earth, therefore I will vifite you for all your iniquities. May yee not see heere that the Lord most straitly doth punish the sinnes of those to whom hee bath beene

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most beneficiall, when they become vnthankefull. The Gentiles who received no more but the light of nature are convinced, because they glorified not God; what then shall become of the baltard Christian, who hath alforeceived the light of the Gospel, and yet doth not glorifie God?shall he not much more be condemned? doubtleffe Sodome shall be in a better state in the day of judgement than hee. Let've therefore remember how the multitude of Gods mercies toward vs hath made vs many wayes debters of feruice vnto him, that we may endeauour in feare and trem-

bling to performe it.

Brethren we are debters. The Apollie you fee involuces himselfe in the same obligation, acknowledging that he is debrer of that same service which hee requires of others. Our bleffed Saujour pronounces a fearefull woe vpon the Pharifes, because they layd heavie burthens your-the people and they themselves did not so much as touch them with the finger: the same woe abides those Preachers who require those dueties of the people, whereof they are not practifers themselves. A Preacher may in a good conscience require that thing of others, whereunto first of all he hath bound himselfe: as it is said of the Prince of Pastors, Ach I.I. that first he began to doe, and then to preach. It becomes him (faith Terrullian) that commends a thing to others to purchase authority to his commedation, by practise of the same thing himselfe, ne ditta factis deficientibus erubescant, lest otherwise words without deeds benotable to holde vp their face, but forced to blush for shame : therefore also faid Bernard, then shalt thou make thy voyce powerful vnto others, if thou make it knowne that thou half perswaded thy felfe of that wherof thou wouldst periwade others Validior enim vox operis, quamoris, for the voyce of the worke is stronger than the voyce of the word. Hee that is not a feruent Disciple of Jesus Christ, shall never be a faithfull Doctor of the Church of Christ: and this for a warning for Preachers.

Preachers should practife that which they preach to others.

Tertul. de. Dalienisa.

Bar . in Can'. (crm. 5).

Calnin.

Debters.

Chrift hath freed vs from all other fervice that wee might be bound to his owne.

Rom. 3.28.

He is a fertiant of feruants, who is not the feruant of Christ Iesus, Ambrose.

Debiers. Of this it is evident that the doctrine of grace proclaimes not liberty to men to live as they will, but rather bindes them to live godly: there can be no higher contempt done to the Lord than to turne his grace into wantonnelle, Certainly the iniquities of Pagans doth not halfe fo much offend him as the licentiousnelle of ballard Christians, who will sinne the more freely because Christ hath fuffered for sinner they heare that a man is not justified by good works, and therefore being deceived by Sathans fophistrie, they cease to doe well, not considering that good works must proue we are sanctified, and sanctification must proue that we are justified. In the second verse the Apostle faid that Christ hath freed vs from the Law of sinne, and here he faith, that be bath made us debters to right eon fre fle: thefe are not contrary, they agree very well together, hee hath loofed vs from the feruice of all other Masters, that hee might binde vs the more straightly to serve himselfe.

And indeede if Christ command vs, as hee may, no other thing shall command vs beside him; otherwise if vve be not servants to him, we shall be slaves to every thing beside him. O quam multos dominos babet qui vnum non habet? O how many Lords hath that man who hath not Christ to be his Lord? affuredly there is nothing which will not vsurpe superiority ouer thee, who livest not as a bond seruant to Jesus Christ: either thy belly shall become thy God. and for a metie of pottage, with Elan, thou shalt sell thy birth-right and bleffing, or a wedge of gold shall become thy confidence, and thou shalt not care for gaine to loose a good conscience: or then some other vncouth lord who hath no title to thee shall tyrannize ouer thee. Thus wee fee that the Christian liberty vve haue by Christ, makes vs free from the scruitude of sinne, as the Apostle teacheth vs, and not free to commit finne, as the carnall Atheist conceiuce it.

But seeing wee are debters, let vs see with what bonds wee are bound, surely the obligations are many, by which

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we are bound debters to the Lord, but specially now wee will thortly confider thefetwo, Creation and Redemption. It is a principle received among all men, that the fruit and vantage of a mans owne workemanship should redound to himselfe: who plantesh a Vineyard, and eases not of the fruit thereof? or who feedeth a flocke and eates not of the milke of the flocke? No man begets fonnes and daughters but he will be honoured of them, he that hyreth feruants, requires feruice of them; yea Balaam will be offended if his beaft serve him not according to his pleasure : this is the measure wherewith men mete vnto themselves, what reasonthen is there, we should refuse to doe that dutie ynto the Lord, our Superiour which wee crave to our Telues from our Inferiours? The Lord hath made vs. we made not our felues: his hand hath formed and shaped vs: the life we have we hold it of him; we can not abide a moment longer in this house of our earthly Tabernacle than the Lord thinks expedient, his will makes the last day: yea, as weefaid before all our necellary maintenance for this mortal life, is furnished out of his hand: feeing we our felues craue feruice of those to whom we give the smallest things, shal we not much more giue feruice vnto G o D, from vvhom vvec receive the greateft?

The other is the bond of Redemption: Wherein we are to confider these three things: first, that we are bought; secondly, that we are sworne; thirdly, that we have received wages before hand; all for this end, that we should fetue him. To are bought (saith the Aposte) than a price; there fore glorific God in your bodies, and an firm spirits; for they are Gods. And againe, we are redeemed; not with corn aprible things, as gold and filner, from out vaine conversation; but with the previous blood of Christ, as of a Limbe unsputed and defiled: we should not therefore live as servants of that Lord who hath redeemed vs. Of all sooles those are the greatest who sels their life for the silly shadowes of sinfull

We are bound to doe God feruice by two great bands especially.

Creation. 1 Cor.9.7.

It is a fhame that a man craues that of his inferiour, which he gives not to his fuperiour.

Redemption: here confider first, that wee are bought feruants. 1 Cor. 9, 20.

1 Pet.1.18.

That which cost Christ full deare, men sels good cheape. Secondly, Sworne feruants.

Thirdly, wee have received wages before hand for feruice to be done.

Mal. 1, 10.

pleasures, which I clus Christ hath bought with the greatest price that ever was payed.

Not onely are we bought to be Christs seruants, but also we are sworne; for Baptisme, as on the part of God, it is a scale of the couenant of grace, to confirme that promise of remission of sins, which God hath made to vs in the blood of Iesus Christ: so on our part it is a solemne resignation of our sclues, and our service to the Lord, wherein we give vp our names to be enrolled among his souldiers and serviants, swearing, binding, and oblieging our sclues to renounce the service of the Divell, the World, and the Flesh; and this oath of resignation were have renued so oft as wee have communicated at his holy Table. Whereof it is cuident that they who have given their names to Christ, and yet live licentiously, walking after the stephane for sworne Apostates, guiltie of persidie, and of soule apostasic and detertion from Iesus Christ.

And thirdly, not onely are we bought and sworne, but we have received wages & payment in hand; which should make vs ashamed if we have so much as common honesty, to refuse feruice to the Lord, whose wages we have received already. It may be fayd to every one of vs which Malachie in the name of the Lord, spake to the Leuites of his time, Who among you shuts the dore of the Temple, or kindles a fire upon my Altar in vaine? and who among vs can stand up and lay that he hath done feruice to the Lord for nought? Confider it when yeawill, for every piece of feruice yee have done to the Lord, we have received wages more then ten times. Who hath called aright on his name and hath not beene heard? who hath given thanks for benefits received and hath not found Gods benefits doubled ypon him?who hath given almes in the name of the Lord, and not found increase? I speake not now of rewards which God hath promiled, I speake onely of that we have received already, the least of Gods mercies shewed upon vs already doth far excecd all that service that we, poore wretches, have done vnto him: as therefore wee are content to receive the Lords pay, let vs never refuse to give the service of our bodies and spirits ynto him.

But alas, is not this the common fin of this generation to receive good things out of the hand of God, & with them to facrifice vnto other Gods, to whom they owe no feruice at all? A horrible facriledge, avile idolatry: for this the Lord complains of the lewes, they have received my gold, & my filner, and made up Baal to them felnes; and the fame complaint stands against the prophane men of this age. The couerous man as riches encrease doth he not set his heart vpon them? though with his tongue he denie it, doth hee not fay within himfelfe, that which lob protested he would neuer lay to the wedge of Gold, thou art my confidence? The glutton when hee hath received from God abundance of wheat. Oyle & wine, though he know the commandment, be not filled with wine, wherein is excesse, but be filled with the Spirit, yet how oft takes he in Superfluous drinke. & Spares not for love of it to grieve the Spirit, facrificing to his belly as vnto God those things which bindes him to doe service vnto the Lord? thus neither are the benefits of God returned to doe honour vnto him from whom they come, but facriligiously also abused to the making vp of Baal, or some other Idol abhominable to God, for which it is most certain that the moe wages these Atheists have received for doing feruice to God, which they never did, the more fearefull plagues and stripes from God shall be doubled ypon them.

Againe, we marke here that there is a double debt lying vpon vs, the debt of finne, and the debt of obedience: vve are freed of the one by a humble feeking and crauing of the remission thereof through Iesus Christ; for the debt of sinne the Lord Iesus hath taught vs daily to seeke Gods discharge, Lord forgine vs our debts: and indeed as every day we contract some debt, so it is great vvisedome by daily repentance to sue the discharge of it: for they who neglect to doeit, their debt multiplies vponthem, it stands vncan-

But many receive that from the true God, which they returne not to him but facrifice to Idols. Hof. 2.8.

Ephef. 5.18.

tlying A double debt lying vpon vs: the one the debt of finne which we must feeke to be forguen; the oddily eglect ncan-celled A double debt of finne vhich we must feeke to performe.

celled in the register of God, written as it were with a pen of iron, or the point of a Diamond, and they shall at length be cast into that prison for non-payment, wherein will be weeping and gnashing of teeth for euer. But as for the debt of obedience, whereof the Apostle here speakes, wee cannot with a good conscience desire the Lord to discharge it, nor exempt vs from it, but we must in all humitie craue Grace of God, that wee, being enriched by him, who of our selues are poore, may be able in some measure to pay and performe it.

A three-fold comfort for the godly for the debt of obedience.

The Lord to whom we owe it, gives vs wherewith to pay it.

1 Chron 29.14.

Hee accepts for a time part of paument.

The more wee pay of this debt the more wee are able to pay.

Where if the vyeake Children of God object and fay. how then can wee but drowne in this debt, feeing no day of our life wee can pay to the Lord that debt of obedience which we owe vnto him? To this there is given a threefold comfort: first, the Lord dealeth with vs as a louing liberall man dealeth with his debter, who knowing that hee hath nothing of his owne wherewith to pay him, & not willing to put him to shame, stops privately into his hand that which publikely againe he may give vnto him: fo the Lord conuaies secret grace into the hearts of his children, where by they are in some measureable to serue him: but as Dawid protested, so may we all, whatsoever wee give vnto the Lord, wee haue it of his owne hand: Secondly, the Lord our God is gracious that hee is content to accept part of payment at our hand, till wee be able to doe better, if our faith be but like a graine of Mustard-seede, yet if it be true, the Lord will not despile it; though our repentance be not perfect and absolute, though our prayers be vveake, though vvee cannot doethe good that we vvould, yet the good that wee doe is accepted at his hands through Iesus Christ. And thirdly, wee have this comfort, that the more wee pay of this debt of obedience, the more wee are able to pay. In other debts it is not for if the more be payed out by him that is indebted, the lette remaines behind vnto himselfe: but here the more wee pay, the richer we are; the doing of one good worke of service vinto the Lord, makes

vs both more willing, and able to doe an other; the talents of spirituall graces being of that nature, that the more they are vsed the more they are encreased; and these should worke in vs a delight to pay that debt which we owe vnto the Lord.

Last of all, we marke upon this word, that the good we doe is debt & not merit. When one of your seruants (faith Iesus) hath done that which he is commanded, will one of you give him thanks because hee hath done that which was commanded him? I beleeve not; he applyeth the Parable to his Disciples, and in them to vs all: so likewise when you have done all thoje things which are commanded you, fay that ye are unprofitable fernants, Our Saujour commands vs plainely to doe well, but as plainely forbids all prefumptuous conceit of our merit when wee haue done well. To speake against good vvorks is impiety, and to presume of the merits of our best workes is Antichristian pride. No man led by the spirit of Iesus, did euer vie this word of merit; it is the proud speech of the spirit of Antichrist, search the Scripture & ye shall see that none of all those who spake by divine inspiration, did ever vse it: year the Godly Fathers who have lived in darke and corrupt times have alway abhorred it.

If a man could live (faith Macarius) from the dayes of Mam to the end of the world, and fight never to strongly against Sathan, yet were hee not able to descrue so great a glory as is prepared for vs. how much lesse then are wee able to promerie it (that is his owne word) who so short a space are militant here vpon earth: Pratendat alter meritum, sustince se dicat assus diei, ieinnare bis in Sabbatho, mihi adharere Deo bonum est; let another man (saith Bernard) pretend merit, let him boast that he suffers the heat of the day, and that he salts twise in the Sabboth; it is good for me to draw necrethe Lord, and put my hope in him: Meritum enim meum miseratio Domini, non sum plane miriti inops, quamdiu ille miserationum non suerit: for my merit is Gods

Good works are debts, therfore not merits

Luke 17.7. 8.9.

No penman of the holy Ghost did euer vie the word of merit.

The Fathers thought it smelled of pre-fumption.

Mac, hom. 5.

Bern, in Psal, qui habitat. Ser.1.

In Cant, ser.

Serm.65.

mercy, I shall not altogether want merits as long as hee wants not compalsion: And againe, sufficient meritam (care qued non sufficient meritam, this is sufficient merit, to know that merits are not sufficient: this he makes more cleare in that Sermon of his, de quadruplicide bio: wherin he declares how man is so many wayes debter to the Lord, that he can not doe that which he ought, why then shall any man say that he hath done enough, cum nec millissima, imo nec minima parts debitorum suorum valent respondere, seeing he is not able to answere the thousand part, no, not the least part of that debt which he oweth vnto God?

De quadruplici debito.

Our lifeshould declare whose Scruants and debters we are. Phile.yerf.19.

Iam.2.16. Mal.1.6,

Anacculation of the carelesse Christians of our time.

Chrisoft.in

Mat.

To line, ] We have heard that we are debters: now have vvee to fee wherein we are debt-bound. Wee owe to the Lord not onely those things which are ours, but (as fayth Paul to Philemon ) we owe him our selves also. Every mans life must declare vyho it is vyhom hee acknowledgeth for a Superiour, and vnto whom he submitteth himselfe a debter. Shew mee (faith Saint lames) thy Fatth by thy workes, thew me (faith Malachie) thy Father by thy Sonnely reuerence toward him. let mee know thy Master by thy obedience, and the attendance thou givelt him. As Calars monevis discerned by his image and superscription, so the Christian is knowne by his conversation: hee walkes after the Spirit, and by his deedes more then by his words, hee disclaimeth the gouernement of the flesh. But surely as Chrisostome complained of bastard professors in his time, fo may we in our time of many to whom wee are ambailadours in Christs name, we have more then cause to feare, we have bestowed labour vpon you in vaine: for I pray you, what part of your lives gives fentence for you and proves that ye are Christians? shall we judge by the place which ye delight most to frequent; are there not many among you oftner in the Tauerne then in the Temple, filling your bellies intemperately at that same time wherein the Sons and Daughters of the living God are gathered together into their fathers house, to be refreshed with his heavenly Manna?

Manna? shall we judge you by your garments? do they not in many of you declare the vanity of your minds? if we ellimate you according to your companions, what shall we thinke but that yee are such as those are with whom ye delight to refort? yee fit in the feat of fcorners; if thou feelt a theefe thou runft with him, & art partaker with the adulterers. If we try you by your language ye shall be found vncircumcifed Philiftims, and not holy Ifraelites: for ye have learned to fpeak the language of Albdod, ye speake (as Micab coplained of the wicked in his time) out of the corruption of your foule, making your throat an open sepulcher, ve fend out the stinking breath of your inward abhominations, by your euilland vncleane speeches, ye corrupt the mindes of the hearers. And thus feeing every part of your life gives fentence against you, as a cloud of many witnesses tellifying that ye are uncleane; what have ye to speake for you to proue that yeare Christians? shall your naked word be sufficient to do it? no certainely, for against it the Lord Iclus hath made exception before hand, Not every one that faith, Lord, Lord, shallenter into my kingdome, your workes must be your wirnelles, & your deeds must declare who it is to whom yee acknowledge your selves servants & debters.

Note the flest.] Sometime the flesh signifies the body, and in that sense we are debters vnto it; for the couenant (saith Benard) which the Lord hath bound up betweene the soule and the body, is not to be broke at our vvill, but at the Lords will; and in the meane time wee are bound to noursh it; but the flesh heere is put for the sinfull sufts of the flesh and so we are not debters unto it. Take no thought for the flesh to fulfill the sinfull sufts thereof. But alas, the corruption of our nature is so great, that vvithout great circums pection we cannot noursh the body, unless wee also noursh sinne in the body; many, under pretence of doing duty to the one, sailes in the others to they pamper the body that they greatch the spirit; ouercome with gluttony they are not able to pray We are, with the godly, to keepe a meane

Pfal. 10.

Nebem. 13.26. Micah 7.2.

Matth.7.21.

It is a difficult thing fo to nourish the body, that we nourish not sinne in the body.

Rom. 13.14.

M 4

betweene

Discipline whereby wee beate downe the body, would neither be too itrait, nor too remisse. Ephra, Syr. lsb, 1, cap. 9.

But most men faile, in excessine pampering the body.

Many Lords ftriuing for fuperioritie ouer man, and to haue man their feruant.

betweene these two extremities: as a ship if it be overladed is easily overwhelmed by the water, or if it be too light and not ballaffed is easily driven out of the due course by the winde: as a horse if he be hungred cannot serve his master, or if fed aboue measure waxes infolent, and kickes against his rider, fo is it with the body; neither would it be fo weakned that it be not able to performe the works of Christian duty, neither yet so pampered that it become a burthen to the foule, and an impediment to spirituall exercises. But in this age we need not greatly to admonish men of the one extremitie; the debt men owes vnto their bodies, is payd vvith a large measure, and running over, it is not onely ferued to necessitie, but so overcharged with superfluitie, that oftentimes it loathes & abhorres those aliements, by which it lives; the foule in the meane time put to a fober dyet left famished, without any morfell of heauenly bread, whereby it should be refreshed and strengthened: whereof it comes that the lusts of the flesh waxe strong, and the life of the spirit wonderfully decayes.

Though the other member of the opposition be not here exprest, yet it followes necessarily, we are debters to the spirit. And wee may gather of these words, how there are fundry Lords striuing for the superioritie of man. The World with her pleasures allures man to follow her, but pretend what the will in truth, her word is decipia. The flesh would have man a feruant to her lufts, shee wants not her baytes wherewith to beguile him; but in truth, her word is inficiam. Sathan, frongest of the three vsurpers, claymes Superioritie ouer man he craves that man should fall down and worship him; he wants not promises enough, faire in show, but in truth, his word is interficiam. Iefus Christ our lawfull Lord hee also cals vpon vs, and exhorts vs to serue him, he hath life in the one hand, dureable riches & honor in the other; and in truth, his word is reficiam. I will refresh you. Now in this strife to whom shall we yeeld our selves. but vnto him who cryes reficiam? Let vs therefore fay with

Danid,

Pfal. 119.94.
But for faking the reft, wee a fhould yeeld our februs feroments to Christ and why?

But for faking the reft, wee a fhould yeeld our februs feroments to Christ and why?

David. O Lord, no wight can make title to me but onely thou: all others that exact any feruice of vs are but vncouth Lords, to whom we are not obligged, they are but tyrants, friging to oppreile vs : Certant in me, de meiplo cuins potissimum effe videar, they strive (faith Bernard) within mee, about me to which of them chiefly I should seeme to appertaine: but, O Lord Iefus, I am thine ; I have no King but thou; come therfore & raigne in me, and remove thefe offences out of thy kingdom: happy are they who can forender themselves to the Lord for in the houre of death, what is it that men craves more then that the Lord Jefus should acknowledge them for his? Who will not in that houre beg that mercy at the hands of God, Lord receive my first? but affuredly, if thou yeeld it not to him in life when he requires it, hee shall not receive it from thee in death, when thou wouldest tender it to him. The Lord grant that in our whole lives wee may acknowledge our felues as debters of daily service vnto him, so shall the Lord in death welcome vs as his faithfull feruants, and receive vs into his reft.

Vetle 13. For if yee line after the flesh yee shall dye, but if yee mortifie the deeds of the body by the spirit, ye shall line.



His word of the Lord pronounceth before hand vpon you who live after the flesh a condemnatorie sentence, ye shall dye: wwhich how ever ye esteeme to be light when you heare it,

yet ye thall finde it heavy volten it shall be executed vpon you. To you againe who mortifies the deedes of the body by the spirit, there is here pronounced an absolutatory sentence, ye shall tue: which in the end shall yeeld you comfort, surpassing all that the pleasures of sinne or gaine of vngodlinesse can afford vnto you. As that Cherubin therefore stood in the entry of Paradise with the blade of a shaking

The Apostle stands here as a messenger of mercy with a sword in his mouth to terrific men from the way of death.

Gen. 3.24.

Not like that Cherubin, a minister of instice, to hold Adam out of Paraduse.

Ezek. 18.32.

Both the word and deed of the Lord declares that he craues not the death of a finner.

That the spirit of God vieth threatnings, is an argument of our rebellious nature.

The word
frould be vied
as milke to
fore, is falt
to others.

king fword, to keepe Adam from the way of the Tree of life: so the Apostle stands heere betweene vs and death, with a fentence like a two edged fword in his mouth, to keepe the sonnes of Adam, as farre as hee can, from the way of death: the one flood as a minister of Gods inflice, the other stands as a mellenger of mercy. The Lord hath Sworne by himselfe, as I line, I defire not the death of a sinner, but that he should returne and line : hee justifies his word by deed, in that in all ages of the world he hath fent out mefsengers to warne them to goe by the way of death: so that now if any man perish, it is because hee stops his eares at the warning of the watchman of GoD: furthou canst not fay but Mifer and the Prophets, Iefus Christ & his Apostles & Preachers, have met thee in the way of thy sinne, and warned thee many a time by the word of the Lord, that if thou walke on that way, thou shalt affuredly dye, where thou passing by them all, rushest headlong after the lusts of thy fleth, and so thou perishest, and thy blood shall be upon thine owne head.

As the Apostle to the preceding exhortation annexed an argument a debito, from that which we are bound to do. so now hee subjoynes another argument, partly a dame, from the loffe we incurre if wee doe it not, in these words, if yee line after the flesh, ye shall dye; and partly a commodo, from the vantage we shall reape it we doe it, in these words, sfree mortifie the deeds of the body by the spirit, ree shall line. If wee were such men as wee should be, the former exhortationtaken from honestic and dutie, vvere sufficient to mouevs, but in that the spirit of God doth also threaten vs with death, is an cuident argument of the froward rebellion of our nature. The word of G o D is compared not onely to milic, but also to falt: wee have need of the one because of our infancy, that being nourished therewith we may grow and because of our corruption, we have nied to be leafoned with the other: to both these ends should Preachers vie the word of GoD, to some, as milke, for their

nourifh-

nourishment; to others, as salt, for amendment.

But these are the times foretold by the Apostle, wherein the itching eares of men cannot abide wholesome do-Ctrine, bey hate him that rebukes in the gate; as Achab hated Micasab to the death, because he prophecyed no good vnto him, that is he spake not according to his phantasie, but warned him faithfully of the judgement which afterward came vpon him: so the hearers of our time can abide no teachers but fuch as are after their owne lufts; but alas, they are foolish, for are not my words good to him that walkes uprightly (fayth the Lord.) Aduerfarius est nobis, quamdin fumus & ipfinobis, quamdin tu tibi inimicus es, inimicum habebis fermonem Des; the word of God is an adversary to none, but such as are adversaries to themselves, neither doth it condemne any but fuch as atturedly shal be condemned of the Lord, valelle they repent. Stop thine care as thou wilt from hearing of the threatnings of the word, yet shalt thou not stop that judgement which the word hath threatned against thee. There is a cry that will come at midnight, and will waken the dead, but bleffed are they who in time are wakened out of the fleepe of their fins, by the cryes of the watch-men of God, for vindoubtedly a fearefull & painfull confumption shall torment them for euer, who now cannot fuffer that the falt of the Word should bite their fores to cure them.

The opposition made here by the Apossle, vvarnes verthat a necessitie lyeth vpon vs to mortific our sinful susts, it stands vpon our lives, valetse wee flay sinne, sinne shall not faile to slay vs. It is like a Serpent in our bosome, which cannot live but by sucking out that blood whereby we lives here is a wholesome preservative against sinne, if at every occasion we would carry it in our minde, wee would make no doubt to put sinne to the death, that our selves might live. For alas, what pittifull folly is this? we hate them that pursues our bodily life, vve eschew them by all bodily meanes, we hate the oppressours that spoile vs of worldly

But now men cannot abide the rebuke of Gods word. 2 Tim. 4.3. Amos 5.10. 1 King. 23.8.

Micah.2.7.
Aug. ser.1.

Zach.7.11,

Eyther wee must flay sin, or sinne shall slay vs.

worldly demp. ser. 29.

Enery fin is to vs the forbidden Tree.

Men feeke on it that fruit which they shall not finde, and finde on it that fruit which they would not haue.

Great wildom to discerne betweenethe deceit of sin, and fruit of sinne.

Sinfull lufts compared to the streame of lordan. goods: onely wee cannot hate Sathan to the death, vyho feekes by finne to fpoyle vs of eternall life.

That same Commandement which was given to Adam and Euch, If yee eate of the forbidden Tree, ye Shall dye, is in effect here given to vs all: if ye line after the flesh ye shall die; let vs not make an exception where God hath made none: every sinne to vs is that forbidden Tree to Adam, if wee meddle with it, we shall find no better fruit then that which Adam found on it before vs; there is a fruit which man feekes vpon the Tree of linne, and he shall not find it, to wit, profit.or pleasure. & there is another fruit which God bath threatned, and Sathan faith it growes not on the Tree of finne, but man afforedly shall finde it. Bitter death growes vpon the pleasant Tree of sin, for the wages of sin is death, albeit there came no word from the Lord to teach this. former experience may confirme it : for vvhat fruit haue we this day of all our former fins, but a guiltie conscience, which breeds vs much terrour, accusing thoughts, and anguish of Spirit?

It is therefore a point of great vvildome to discerne betweene the deceit of sinne, and fruit of sin: before the action. Sinneis Inimicus blandiens, a flattering & laughing enemy: in the action, it is dulce venerum, sweet poylon; but after the action, it is Scorpio pungens, a pricking and biting Serpent. Hee that would rightly discerne the face of sinne, when it stands before him to tempt him, let him looke backeto the taile of a sinne which he hath committed already, and of the sting which that sinne hath left behind it, let him learne to beware of the smiling countenance of the other, which will no lette wound him the fecond time vnto death, if so be he embrace it. Most properly may the pleasure of sinne be compared to the streames of the river lordan, which carryeth away the fish swimming and playing in it, delighted with fuch pleasures as are agreeable to their kind, even till it devolue them into the falt lea, where incontinent they die: euen so in the wicked, inordinate concupiscence is as a

forcible

forcible streame which carryeth away with it impenitent men, playing and delighting themselves in their lusts, till at length they fall into that lake which burneth with fire and brimstone, out of the which there is no redemption for them.

The perishing pleasures of sinne are payed home with everlasting perdition, it is done in a moment, but when it is finished it bringeth out death, and breedes the Worme that will neuer dye: parnum ad horam peccatum longana autem est ex eo, & aterna verecundia: it is the devouring Locust of the bottomlelfe pit, which hath haire like a woman, teeth likea Lyon, and a tayle like a Scorpion: miserable are they vyhoare blinded with it; they may fleepe in their finne, but their damnation sleepes not, though their heads be layd downe, like the Kine of Bashan to drinke iniquitie like water, yet their judgement is not farre off, and they are but like vnto Oxen fed for the flaughter,

Wee perceive here further, that every mans state and condition in this life, is a prediction of that state and condition which abides him when this life is gone; He that foweth to the flesh, of the flesh shall reape corruption: but hee that Soweth to the Spirit, Shall reape immortalitie and life. As no man commeth eyther to a Pallace, or a Prison, but by the entry thereof, so no man goeth eyther to heaven or hell, but by the way thereof. A wicked life is as a thorow way to that prison and place of darkenetse; hee vvho goes on in it without returning, shall out of all doubt, when hee hath pailed the path-way enter into the prison: and a godly life is the very vvay to heaven; he that walkes in it, persevering to the end, shall enter at last into that Pallace of Glory, which is the Paradile of God. Salomon faith, that where the Ecclef 11.3. tree fals there it lyes, and experience teacheth vs that it fals to that side on which the branches thereof grow thickest, if the greatest growth of our affections and actions spring out after the Spirit, out of doubt wee shall fall to the right hand, and shall be bleffed : but if otherwise thy affections

And to the locusts with womans haire, Lions teeth, Scorpions taile. Balilanverb. Mofattende tibi. Ciril, catech.

2 Pet . 2. 2.

Gal. 6.8.

This life is a thorow-way or middle paffage eyther to neauen or hell.

grow (

They who liue in finne, are dead, and yet a worle death abides them in hell.

The least degree of their punishment shall be a fearefull famine of all worldly comforts. Isel. 1.12. Reuel. 18.14. Why that second death is called a wrath, and awrath to come.

grow downeward, and thou walke after the flesh, then affur redly thou shalt fall to the left hand, and die in sinne under the curse of God.

But seeing they who walke after the fleshare dead already, how, laith the Apostle, they shal dye? To this I answere, both are true, presently they are dead, and yet a more feare full death abides them. That they who live in their finnes are dead already, wee shewed before: for sinne is that vnto the foule of man, which Fire and Water are to the body. that is to fay, an unkindly Element, in the which it cannot liue, but certainely a more fearefull death abides them, which the spirit of God calleth the second death, wherin they shall not onely live deprived of life, wanting all sense. yea, and all hope of the mercy of God, but shall also feele the full measure of his wrath due to their sinnes powred out vpon them. Now albeit they be dead in fin, and deprived of the fauour of the Creator, yet the vaine comforts of the creatures doth so bewitch and blinde them, that they know not how wretched and miserable they are, but when the last fentence of damnation shall be pronounced vpon them, they shall not onely be banished from the presence of God into cuerlasting perdition, where the fire of the Lords indignation shal perpetually torment them, but also the comfort of all Gods creatures which now they have shall forfakethem. The least degree of their punishment shall be a fearefull famine of worldly comforts: The Pomegranat iree, the Palme Tree, the Apple Tree, thall wither, The Apples after which now their foule lusteth shall depart from them. they shall finde none of them : yea, if a cup full of cold water might comfort them, it shall not be given vnto them: thus you see how they are dead, and yet a more fearefull death abideth them.

Therefore the spirit of God to expresse the searchules of that second death, he calleth it a wrath, and gives it these two titles: first, he calleth it a wrath prepared by God. Saloman saith, the wrath of a king is the messenger of death,

vvhat

what then shall we say of the wrath of God? Secondly, he cals it a wrath to come, to teach vs that it farre exceeds all that wrath that we have heard or seene: the drowning of the originall world, the burning of Sodome, a great wrath, but nothing comparable to the yvrath which is to come.

Belide this, both the place, the vniuerfality, and the eternity of their punishment serves to let vs see, if we looke to them how horrible this death is which here is threatned against them who live after the flesh: As for the place, it is called the winepresse of the wrath of God, the lake that burnes with fire and brimftone, Tophet prepared of old, deep & large, the breath of the Lord, lske ariver of brimftone, doth kindle it. It is that great deepe which the damned spirits themselves abhorre, they know it to be the place appointed for their torment, all that they crave was onely that the Lord would not fend them thither to be tormented before the time. It it called ashe, a place wherein is no light to fee, therefore Inde called it blackne Te of darkene Te; and our Saujour called it veter darke effe : there is in it a burning fire, but without light, a gnawing worme without reft. Saint Peter cals it a prison, and our Saujour cals it G. houna, for the horrible ferieches of them vyho are burnt in it, and the vile and stinking filthinetse wherewith it is replenished.

And as for the vniuersality of their paine. It is certaine that as every thing in them sinned, so every thing in them shall be punished. No power of their soule, no member of their body shall be free from that vvirath: Surely it should associate all on the surely it should associate and the surely surely it should associate and the surely it should be su

The place of the damned shewes the greatnesse of their iudgement.

Reuel. 21.8.

Esa. 30.33.

Inde verfe.6. Marke 9 48. 1 Pet.3.19. Matth.5.22.

The vninerfalitie of it: Nothing in manfinall be withoutpaine, and all Gods plagues thall concurre to punish him.

fiue!

fine dolour, alas my head, my head: another with Anisochus, my belly: the third with Ala, my feete, my feete: but what are all these comparable to that paine wherein head, and belly, and seete; yea, the whole man shall be racked upon the torments of Gods wrath, and that not with one plague onely but with manifold: for, as all the waters of the earth runne into the great Ocean, so all the plagues of God shall concure and meete together in hell, for the punishment of the damned.

The eternitie

But yet the eternitie of that paine doth still increase the horrour thereof, there shall be no end of their punishment, their fire shall neuer be quenched, their worme shall neuer dye, they shall seeke death as a benefit, and shall not finde it. The fire of Sodome was ended in a day; the deluge of water that drowned the original world, lasted but a yeere; the famine that plagued Ægypt lasted but seauen yeeres; the captiuitie of siral was ended in seauenty yeeres; but this wrath of God vpon the damned, shall endure for euer and euer. Thus we see what an horrible death the Apostle threatneth here; while he saith, if yee line after the sleep, yee shall dye. The Lord give vs wise and vnderstanding hearts, that vve may ponder it according to the waight thereof, and it may be to vs a lively voyce of God, to provoke vs to slee from that searefull wrath which is to come.

In the most regenerate there is something that needes to be mortified. But if ye mortifie, &c. Here followes the other member of the argument, taken from the great vantage wee receive by mortifying the lusts of the body, if we doe so wee shall live. Here also we have first to consider, that albeit the Apostile affirmed before, ver. 9, that these godly Romanes were not in the flesh, yet now he exhorts them to a further mortification of the lusts of the flesh, which were superstuous if there were nothing in them that needed to be mortified; then wees seed live in the body, there is ever some remanent life of sinne, which we have neede to mortifie and put out. In this battell we must fight without intermission,

eill

till we have gotten the victory: for who can fay that hee hath in such sort cut away his superfluities; that there remaynes nothing in him which hath need of reforming? beleene me, when they are cut off they spring, when they are chased away they returne, when they are once quenched they kindle againe, except thou dissemble, thou shalt alway finde within thy selfe something that hath need to be subdued. There is nothing harder (saith Cyris) than the Rocke, yet in the seames & clifts thereof the noylome weed sasteneth her root, and springs out: and albeit there be no man in the world stronger than a Christian, yet is he oftentimes buffered by Sathan; and sinne, which hath sasteneth their root in him, sends out her inordinate motions and affections, against which he hath need to sight continually.

But heere it is inquired, how doth the Apostle require this of them, that they should mortifie their lusts lyeth it in the power of man to doe it? To this I answere, first, that as man gave life to finne, fo is he bound to put out the life thereof, vpon no leffe paine then condemnation, & therefore justly is it required of him, Secondly, these same good workes which the Lord workes in vs, he is content to affcribe them to vs. and calls them ours. Of our felues, wee must say with the Apostle, we are not sufficient of our selnes to thinke fo much as a good thought sour sufficiency is of God. and it is he who worketh in vs both the will and the deed : to he workes in vs that he makes vs through his grace willing workers with him: through him that firengthens vs wecare able to doe all things, and therefore the praise of all the good wee can doe should be ascribed voto G o p. When Danid had offered to God abundance of filuer and gold, and other mettels which hee had prepared for the house of God, hee concludes in the homilitie of his heart. What am I O Lord, and what is my people; that wee front be able to offer willingly after this fort? for all things come of thez, and of thine owne kand have we given thee. But much more when we doe any worke of fanctification, for the building

For out of the stony rocke springeth noysome weeds.

Cyril.

That which God works in vs he calls it our worke.

Phil.2.12.
Therefore we should be humble and give God the glory.

1 Chron, 1.14.

of our felues vp into a spiritual! Temple to the Lord our God, we may say, O Lord, all the good we can do is of thee, and of thine owne hand we have given backe vnto thee, for except thou Lord hadst given vnto vs grace, wee should never have given to thee obedience.

Prefumptuous opinion of Merit damned.

August.de verb.Apost. serm.z.

1 Cor. 15.10.

Aug.hom.
14.
Augast.de
verb.Apost.
serm.14.

A tryall of our Mortification.

Let therefore the presumptuous conceit of Merit, yet againe, be farre from vs, feeing the good which wee doe is debt, and is done also by the spirit of the Lord in vs, let vs reserve the glory thereof vnto him. Quere dona mes, non mersia tua, quia si ego quarerme merita tua, non venires ad dona mea: seeke my gifts (saith Augustine, speaking in the name of the Lord) not thy merits, for if I should lecke thy merits, thou shouldest never be partaker of my gifts. When the Apostle Saint Paul had reckoned out how hee had laboured more abundantly in the worke of the ministery then all the rest of the Apostles, hee subioynes, as it were by correction , yet not I, but the grace of God inmes : learning vs when we have done all the good wee can to be humble in our selues, and give the glory to God: if he promife vs a crowne, nibil alind coronat nisi dona sua, he crownes no other thing but his owne gifts: if by promife he bindes himselfea debter ynto vs to give vs a reward, debitor factus est nobis, non aliquid a nobis accipiendo, sed quod i le placuit promittend, he is become a debter vnto vs, not by receiving any thing from vs, but by promifing freely to vs that which pleased him: and therefore when we are exhorted to mortife the deeds of the body by the spirit, let vs first turne this & the like of these precepts into prayers, that the Lord would enable vs by grace to doe that which he commands vs, and then when in some measure wee have done it, that we returne the praise and glory to the Lord.

Martifie, &c. Seeing the first part of our fanctification is called mortification, we are to consider how in this word there lurkes a rule, whereby every man may try how farre forth he hath profited in fanctification; wee see by experience; that the necessary and drawes to death, the less motion

15

is in him, but after hee is once dead hee moues not at all present him pleasant obiects, they delight him not, praise him, yet he is not puffed vp, speake euill of him, yet hee is not offended : even fo is it with the spiritual man, the greater progretle he makes in fanctification, the motions of fin are cuer the weaker in him, the pleasures of the world moues him not, as they were wont, if thou praise him, the breath of thy mouth cannot lift him vp, if thou offend him, the more he is mortified, the leffe he is grieued. As a man (faith Ba-(ile ) being dead, is seperate from those with whom he vvas conversant before, so hee vvho is mortified, is instantly sundred in his affections from those who before vvere his familiar companions in finne : yea, those actions wherein he delighted before, are a griefe vnto him now, it is a vexation of his foule to heare and fee the vnrighteous deedes of the wicked, which were wont to be vnto him the matter of his foort betroubled, for thefr are but the do, randqual bna

Therefore doth be wish, and so should we that we might alwayes dye this kinde of death, fair mors que alieuum facis hominem ab hor fecule, certainly it is a happy death which alienates, and turnes away the heart of man from the love of this world. B ma mors quippe vitam non aufert, fed transfert in milius, for it is a good kinde of death, which doth not take life away, but changes it into a better. But alas how farre are we from this spirituall disposition? doth not the angry countenance of one in worldly authority terrifie vs? the difdainfull words of men doe they not put vs out of the flate of parience? if the world flatter vs are we not puft up? if the frowneyponys, are vve not call downe? and this our great vveaknelle proceedes onely from the flrength of finne in vs: this lets vs fee what cause we have to be humbled, confidering that having lived long in this time of grace, yet have we profited little in the mortification of our finnefull lufts and affections.

Againe; out of this same vvord of Mortification, vvee learne that the vvorke of our Sanctification, is a vvorke of M2 difficultie.

Death to finne takes not life away but restores it,

Sanctification is a worke of difficultie for it is a birth, a death, a circumcifion, &c.

difficultie, not accomplished without labour, paine, and dolour, for it receives these three names, as to be called. Mortification Regeneration, & Circumcifion, As no birth. no death, no cutting off the flesh can be without dolour & forrow: fo the conversion of a sinner is not wrought without inward paine and forrow. The Infant that bath laid but nine moneths in the wombe of the mother, is not deliuered without great paine, suppose shee conceined it with pleasure: and shalt thou thinke to part with sinne, which in thee was conceived with thee, and which fince fo often thou hast nourished with pleasure, and not to proue the dolours of the New-birth? No affuredly. In the worke of mans conuersion, there is the contrite spirit, the humble heart, the mourning weede, the melting eye, the pale countenance, the voyce of lamentation; let not fuch as feele them, if they finde therewith a fundring of their affections from their old fins, be troubled; for these are but the dolours of their new birth, and for others who know not these inward humiliations and wreflings of the Children of God, they have just cause to suspect themselves, that they have not so much as the beginnings of Mortification, Regeneration, and spiritual Circumcision.

Brebe finit. ] Nature will not deliroy our finfull lufts. they are mortified by the Spirit of Christ, and therefore we are to nourish and entertaine this spirit, by the meanes before prescribed. As those Bealts which were facrificed to God underthe Law, were first flaine by the knife of the Leuite, and then offered to Godypon the Altar, to the Lord Jefus must mortific our affections by the power of his word and Spirit, before they can be presented acceptable facrifi-

ces to the Lord our God.

Yee Shall line, As I spake of death, which is threatned so speake I of life here promised: this temporall life cannot be the recompense of righteousnesse, for it is common both to the Godly and the wicked. If in this life onely we had hope, of all men me were the most mistrable; but this life here promifed

The knife by which beaftly lufts are flaine to be facrificed.

Mac.bom. 1.

Temporall life is not the recompense of righteouineffe, and why? I Cor. 15.19.

promifed is eternall life, the beginning whereof prefently vve enioy by the Spirit of our Lord, who hath quickned vs, to that we may lay, now I Isue, yet hot I, but Christ lefus lineth in mee, the accomplishment thereof vvee looke for hereafter. Thus hath the Apostle set before vs both life and death; hee hath shewed vs the vvay how wee must eschew the one, and attaine to the other: The Lord grant that according to his counfell we may make choyle of the belt.

Gal. 2.20.

Verse 14. For as many as are led by the Spirit of God, are the Sonnes of God.



N this Verse the Apostle subioynes a confirmation of his preceding argument: in the last part thereof he hath faid, If ye mortifie the deeds of the body by the Spirit yee Sall line : now hee

last part of his preceding ar . gument.

He proues the

proues it. They who mortifie the deedes of the body by the Spirit or they who are led by the Spirit of God, (for these phrases are equivalent) are the Sonnes of God, therefore they must live; the necessitie of the consequence is evident of that which followeth; the Sonnes of God are the Hoyres of God, heyres annexed with lefus Christ, and the heritage whereunto they are borne is eternall life, therefore of neceffitie they must live.

Here first wee haueto consider what action and operation of the spirit this is, which distinguisherh the Sonnes of God from other men. The operations of the Spirit are diuers; hee hath an vniuerfall operation, by which he works in all his creatures, conferuing, leading, and directing them to his owne determined ends, for in him every thing that is, hath the being, living, and moving, as every creature is made by God, fo is it ruled and led by the Spirit according to his appointment.

Hee hath againe a more speciall operation in man, and N 3

The operation of the Spirit is eyther vniuerfall, extending to all his creatures.

Or speciall, and that is manifolde Escol. 31. Cunning working of Artificers is of him. Encol. 18.2.

Gifts of gouernementare of him.

Prophecying and preaching are also of him.
Namb.24.1.
1 for.12.

And these former are common to the wicked, but he hath a singular operation in the godly, whom he leads.

1

Monendo: by informing their mindes, this also divers: for first, all skilfull and cunning working of Artificers is a certaine operation of the Spirit: therefore is it that Bezaleel is faid to be filled with the Spirit of God. and those cunning men to whom the Lord directs Moses for the making of Aarons holy garments glorious and beautifull, are said there to be filled of the Lord by the Spirit of wisedome: but this is not his operation whereby the sonnes of God are discerned. Secondly, all gifts of gouernement are of the operation of the Spirit: in this fense it is said that the Spirit of the Lord came vpon Sand, when of a common man, God made him a kingly man, meet for gouernement; and so also God tooke off the Spirit which was upon Mofes, and communicated it to the scauentie Elders. Thirdly, prophecying and preaching is an operation of the Spirit, therefore faith Mofes of Balaam, when he prophecyed, that the Spirit of God came upon him : and the Apostle teacheth vs that there are dinersities of gifts, but one and the same Lord; dinersitie of administrations, but the Same Spirit ; dinersitie of operations, but God is the same, who workes all in all: for to one is given by the Spirit, the word of wisedome, to another the word of knowledge, to another the gift of healing, to another the operation of great workes, but none of these are the operations whereby the Sonnes of God are to be discerned; seeing all these he workes also in the wicked.

Wee are therefore more particularly to consider how is it that the Spirit leades the Sonnes of God: the ancient Fathers expresses it in two words, he leads vs monendo comonendo, that is, by informing our mindes with his admonitions; and inclining our harts with his motions: for the holy spirit leads vs not like vnto blind men, who are led by their guide a way which they know not themselves, but hee opens our eyes, and lets vs see a farre off our heavenly Canaan, and Ierusalem which is aboue; for hee that never saw the Lord, how can hee follow him? or how can he for sake the dung of the earth, who hath no eyes to discerne those

excel-

excellent things which are aboue? This illumination of our minde is the first beginning of our saluation, therefore the Apostle praying for the Ephesians graves, that the Lord would lighten the eyes of their understanding, that they might know the hope of their calling, and the riches of that glorisus inheritance prepared for the Saints. He prayeth also for the Philippians, that they may aboun 1 more & more in knowledge, and in all sudgement, whereby they may discerne things that are excellent. And for the Collossians, that they may be filled with the knowledge of the will of God, and of spirituall understanding teaching vs also to remember it in all our praiers, as a most necessary petition.

And after that the spirit of God hath opened the eyes of his children, and carried them vp with Moles to the top of Pifgah, that is, by heauenly contemplation given them some fight of Canaan, then hee also moueth their hearts, making them cheerefull, willing, and resolute to walke toward it, for he drawes vs not against our wils, but makes vs willing to follow him. It is true, he gues also to the wicked some taste of the loyes of the life to come, but he changeth not their harts; they have some new lights of it, but retaine their old affections, they like it also, but will not redeeme it To decre (as they thinke) as with the lotte of their carnall pleafures in this life: but to the godly with the new minde, hee gives them also a new heart, he inflames them with to feruent a loue of those things which hee had letten them fee, that they are content to renounce the world, & accounteth her best things to be but dung, so they may obtaine the Lord Iefus, and be made partakers of the high prife of the calling of the Saints of God.

And befide this, he doth in fuch fort conduct vs that he remoues every impediment out of the way which may hinder vs: when hee carryed his people Ifrael by his strength to his holy habitation, O what impediments was in the way! the red Sea, the vaste Wildernesse, the river Iordan; Pharabbs horsemen and chariots pursues them behind, to draw

Ephef. 1.18.

Monendo: by alluring their hearts.

By remouing al impedaments out of the way which may hinder vs to follow him, Comfort.

The beginning progresse and pertection of our saluation is from him.

Heb. 12.2.

In that we can not walk without a guide, we are warned that we are but babes.

Alts 8.30.21.

them backe againe; seauen mighty nations of the Canaanites are gathered before them to relift and hold them out of Canaan, but the shepheard and leader of Israel steps ouer all these impediments, as if they had not beene in the way, and places his people in the mountaine of his inheritance: and afterward when he concluded to bring his people from Babell homeward to Canaan, hee prepared a way for them in the Wildernes, he commanded the mountains to be made low, and the valleys to be exalted, he commanded the crooked to be straight, and the rough places to become plaine, and it was fo. This is for our comfort, the Lord, who hath taken vs by the hand to leade vs into his holy habitation, shall remove all impediments that are before vs; though Sathan, like a Lyon spoyled of his pray, fnarch after vs, though hee double his tentations upon vs, and with manifold afflictions compate vs, though terrible death-and the horrible grave stand beforevs, threatning to swallow vs by the way, yet shall we see the goodnesse of the Lord in the land of the living, and over all our enemies shall be more than conquerous, through him that loued vs.and hath taken vs into his owne hand, to lead vs to that inheritance which he hath prepared for vs. 6

For it is manifell, that both the beginning, progrelle, and perfection of our faluation is ascribed to the spirit of God in holy Scriptures: when we were dead in sinne he quickned vs, when hee had quickened vs, hee gouernes and leads vs, and worketh continually in vstill he perfect vs. Thus is he the author and the simpler of our faith, and all the glory of our faluation is his: as we cannot begin to doe well without him, so wee cannot continue in well doing without him: if he lead vs not, wee wander from him, and weary our selves in the way of iniquitie.

It should serve to humble vs, that wee are pointed out here to be but babes and children, such as cannot goe by our selves, vnlessewe be led by another. As the Eunuch answered Philip, when he asked, understand st thou what thou

readeft?

readest? how can I (faith he) understand without a quide? fo may we answere the Lord when he commands vs to walke in his way; how can we O Lord, that are but children and new borne Babes, walke in thy way without a guide? It is a point of good religion, to turne the Lords precepts into prayers: Send out Lord thy light and thy truth, let them lead me, let them bring me into thine holy mountaine, and to thy tabernacles. Let thy good forit lead mee unto the land of righteoulnelle. When the Lord threatned that he would no more goe before the children of Ifrael, to lead them as hee had done, Moses tooke it so deepely to heart, that he protested he would not goe one foote further except the Lord went with him: and certainly if we knew the manifold inconveniences, whereinto we shall fall if the Lord for sake vs. vvee would never enter our feet into that way, wherein wee faw not the Lord going before vs in mercy to lead vs.

Our life on earth should be ordered as was the life of Ifrael in the wildernes; the Lord went before them by day in a cloud, by night in a pillar of fire: when the cloud remoued, they removed, what way focuer it went, they followed, where the cloud flood, they camped: thus the Lord ledde them by two and forty stations fortie yeeres in the wildernelle, though Canaan was not farre from them, yet they entred not into it till the Lord directed them. The Lord hath in like manner (praifed be his name for it) brought vs out of the land of our bondage; he might, if he had pleafed, long ere now have entred vs into our Canaan, but it plealed him for a time to exercise vs, and to have vs walking vp and downe this wilderneise. Let vs potseise our hearts with patience, & reuerence the Lords dispensation: in the meane time, take heed that the Lord goe before vs. that his word thine vnto vs as a Lanthorne to our feet, and that his holy spirit be our guide to leade vs in his righteousnetse: then shall we be sure of an happy end of our iourney, when wee liuenot as we lift, but under the gouernement of the holy Spirit; when our riling and lying downe, our resting and

It is good religion to turne Gods precepts into prayers. Pfal. 43.3. Pfal. 143.10.

We ought to follow our guide as Ifrael did the Lord in the wildernes.

remouing (

All that professe Christ are not led by his Spirit.

Matth.3.12.

What foirit leads the wicked. Efay 29.10 Hof.4.10.

remouing, and all the actions of our lives are governed by his direction.

As many as are fed by the spirit. If all were led by the spirit of God, the Apostle would not vse this distinction: to many and no more are the fonnes of God, as are led by the spirit of God. The name and dignitie of the sonnes of God doth not belong to all men who are the Lords by creation: nay, not to all those who are his by profession: as in the Arke of Noah, there was a curled Cham and a bleffed Sem: as in the schoole of Christ a traiterous In ias, and a beloued lohn; so are there many in this mixed fellowship of the vilible Church, who by outward profession, pretends the stiles and priviledges of the sons of God, but are not of the Israel of God, belongs not to the adoption. Thinke it northerefore sufficient that ye are gathered to the fellowship of the visible Church, but consider what place yee doe pollefle in it. I wish from my heart, that none among vs all were, in this barne floore of Christ, like vnto chaffe, for it will be cast out, and burnt with vnquenchable fire; but that wee may all be found to be that good Wheat, which shall be gathered into the Lords garner: it is indeed a great benefit that wee are brought to the fellowship of the visible Church, which is (to to call it) the outtermost chamber of the house of God, but onely bleffed are they who are led, by the spirit, farther in, to that secret chamber, where God shewes his familiar presence, and vnto which none are admitted, but they who are of the communion of Saints.

And as for them who are not led by this spirit of grace, it is certaine they are miscarried by another Spirit. Concerning their mind, the spirit of slumber couers their eyes that they cannot fee, and concerning their hart it is misruled by the spirit of fornication, which causes them to erre, and go a whooring from God; thus are they led not as weodayomever, brought to the Lord in a peaceable manner, whereof I have spoken, but as awoyouever, driven violently and caried away from the Lord, overhaled with the furie of their affe-

ctions,

Ctions, snared of the Diuell, and taken of him at his will; relifting the holy Ghost, yea vexing the holy spirit of the Lord. O milerable and vnhappy condition, fearefull is the woe that lyes upon those who follow their owne spirit: let vs therefore take heed to our selues, our wayes will declare what spirit is our gouernour. What made Caleb and losbua trust in the Lord, and rest on his word, when all Israel murmured against him, prouoked him to anger, and compelled him to sweare that they should never enter into his rest? What made them constant in so great a desertion? the Lord declares it himselfe, but there was another spirit in my sernant Numb. 14.24 Caleb, faith the Lord. Certainely they who are led by the spirit of the Lord will wait upon him, & follow him, albeit all the world should for fake him: but as for those who wanders from the Lord in the vvay of iniquitie, their deeds makes it manifest, they are led by the spirit of errour.

Last of all, we learne here that all the sonnes of God are pertakers of his spirit, there is but one song among all those thousands triumphant in Heauen that followes the Lambe, and there is but one spirit in all these militant vpon earth that followes the Lord. Earthly fathers, were they neuer fo wife and holy, doe not alway beget wife and holy children; regenerate Adam hath wicked Caine for his eldest sonne; faithfull Abraham hathfaithleise Ismael; godly Isaac brings out prophane Esan; religious Ezekiah begets idolatrous Manasses; but the Lord our God whomsoeuer he begets he communicates vnto them his owne spirit, and transformes them into his owne Image: and therefore they are convinced to be shamelesse lyers, who in their deeds shew forth the image of Sathan, & yet glories in word that they are the children of God; they are bastards, and not the sonnes of God, for it cannot be that the Lord should beget children to any other image but vnto his owne,

Alts 7.51. Esay 62. Ezech.13.3.

All the fonnes of God are partakers of his spirit.

Versc

Verse 15. For yee have not received the Spirit of bondage to fear againe, but the Spirit of Adoption, whereby we cry Abba Father.

A three-fold operation of the Spirit in the Sons of God.



He Apostle to strengthen this former argument, sets downed short description in this and the subsequent verse, of a threefold operation which the spirit maketh in them whom hee leadeth: for first, heeis vnto them a spirit of

bondage, working feare: fecondly, hee is a Spirit of Adoption, working louethrough the sense of Gods mercie, for he not onely makes them whom he leades the Sons of God. but intimates vnto their spirits Gods love towards them. which otherwise was vnknowen vnto them: and thirdly, he is a Spirit of intercession, making vs to goe with boldnesseto the throne of grace, & call vpon God as vpon our Father. Of the which the first part of his argument is made cleare, that they who are led by the spirit of Go p are the Sonnes of God; yea, by the testimony of the Spiritthey themselves know that it is so, and therfore in most homely and humble manner acknowledge him for their Father. This the Apostle propones in such manner that he applyes it particularly to the godly Romanes, vnto whom hee writeth, Tee have not (faith he) received agains the first of bondage unto feare, as ye did in the time of your first converfion; ye have proceeded further, and have experience of other operations, then ye felt him casting you downewith the fight of your finnes, but now ye feele him comforting you and railing you vp with the sence of Gods loue and mercy toward you in Iefus Christ.

The spirit of God is called a spirit of bondage water feare, not as if he had made them in whom he worketh slaues or bond-men, but because in his first operation hee rebukes them of sinne in whom he worketh, and lets them see that bondage and servitude under which they lye, which works

Why in his first operation he is called a spirit of bondage to feare.

in them an horrible feare, but in his fecond operation he is a spirit of Adoption, making them free who were bound before; comforting them with the fight of Godsmercy, whom before he terrified with the light of their owne lins, to the one hee vieth the preaching of the Law, which dilcouers our discase; to the other the preaching of the Gospell, which points out the Phisition. As the proclaiming of the Law wrought a terrour in their hearts who heard it. to doth the preaching thereof: for who can heare himfelfe accurfed and condemned by the mouth of G o D, and not tremble? John the Baptist began at the preaching of the Law, Now is the axelayd to the root of the tree, every tree that bringeth not forth good fruit shall be hewen downe and cast into the fire: then hee proceeded and poynted out the Lambe of God that takes away the sinnes of the world, by the first he prepared a way to the second : for his Auditors being cast downein themselves with the threatning, enquired carnefly, what shall wee doe then that wee may be saued? and were glad to heare of a remedy. It is out of doubt, that they who are not touched with a remorfe for their finnes. nor a feare of the wrath to come, and into whose hearts neuer entred that care, what Shall I doe that I may be faued? have not knowen as yet fo much as the very beginnings of faluation.

By the preaching of the Law he discouers sinne and wrath due to it, which causeth feare.

Mat. 3.10,

Wee are not then to thinke here, that the Apolle is comparing the Godly under the Gospell, with the Godly under the Law, but he is comparing the Godly under the Gospell with themselves; their second experience of the operation of the Spirit with the first it is true that once (saith hee) yearceimed the Spirit of bondage, working searc, this was his first operation in you, but now yee have experience of another, and are made partakers of a more excellent operation, hee is become unto you a Spirit of Adoption, by whom yee call upon Godas upon your Father.

For the Godly under the Law, vvere partakers of this fame

He is not here comparing, the godly vnder the Law with the godly vnder the Gospel. For they vnder the Law had the fame couenant of grace, that we have.

Rom. 10. 8.

Wee are receiuers of the spirit, God the giver.

I Cor. 4.7.

The Lord gives his Spirit by the minifirite of his word. Acts 8.

A64 10.

fame spirit of Adoption, which we have received, and were under the same covenant of Grace, but it was exhibited to them under types and figures: for the covenant of workes. whereof this was the fumme, Doe and line, being broken and dusolued in Paradise through Adams transgression, incontinent the Lord bindeth vp with man the other Couenant of Grace, whereof this is the fumme, believe and line, All the godly Fathers before and under the Law looked for life in that bleffed feede of the vyoman, Icfus Christ, whom they beleeved was to be manifelted in the flesh, and so they were faued: but as I faid, they had this couenant fignified under legall ceremonies and shadowes, which were to be abolished at the comming of the Lord Iefus, as now they are, and in this respect the Apostlein that Epistle to the Hebrewes calleth it an old Conenant, which was to be difapulled not in regard of the substance, but of the manner of the exhibition thereof, for all they who have beene faued from the beginning, are faued even as vve are, even by faith in Iefus Chrift, but as for that manner of exhibition by which it was proposed to the Father, it is now abolished. And this for vnderstanding of the words.

For ye have not received. It is here to be observed, that the Aposse calleth vs receivers of the Spirit of adoption, for it warneth vs that G o D is the giver, and that therefore vvee should be humble in our selves, and magnifie his rich mercy toward vs, for what hast thou O man, which then hast not received? and herewithall vvee are admonished to account much of those meanes by vwhich the Lord communicateth his spirit vnto vs. The Lord might have illuminated the minde of that Eunuch by the mediate vvorking of his owne spirit and made him vnderstand that scripture which he was reading without an Interpreter, but it pleased him to doe it by the ministrie of Phillip: hee might in like manner have communicated his holy Spirit to Corneliss and his friends, but he vvould not doe it but by the ministric of Peter, hee commanded therefore Corneliss to send for him to Ioppa.

where

where it is very worthy of marking, that in the very time of Peters preaching, the holy Gholt fell vpon the hearers: for it should move vs to reverence the ordinance of God. It hath please I the Lord by the foolishnesse of preaching, so save so many as beleeve, and so many shall beleeve as are ordained vnto eternall life. Be content therefore to receive saluation by such meanes as God in his wisedome hath concluded to give it, thinke not that ye can be contemners of the word, and partakers of the spirit: if yee be desirous to receive this spirit of adoption, reverence this ministery of the word, by which the Lord communicates his spirit to such as hee will save.

To feare againe, &c. It is here to be enquired, seeing none of the children of God liues on earth without seare, how is it the Apostle sayes we have not received the spirit of bondage to sear againe. That distinction of servile and filial seare, (by the one whereof the wicked seare God for his iudgements, and the godly for his mercies,) will not resolve this doubt, for the godly also seares God for his iudgements, my flesh trembles for seare, because of thy indrements: otherwise the threatning of Gods word were not to be vied to Gods children, if they were not to be feared. Wee are therefore to consider that there are since sorts of seare mentioned in the booke of God. The first, is a naturall seare: the second, a carnall feare: the third, a servile seare: the fourth, a filiall seare: the fift, a Diabolicall seare.

The naturall feare is one of the affections of the foule, created by God; Alam was endued with it in the state of innocencie, and our blessed Sauiour wanted it not, of whom it is written, that when hee entred into the garden be began to be afraid. As for carnal feare, the object whereof is slesh, or at least that which slesh may doe, it is a great enemie to godlinesse, and therefore our Sauiour forbids it, feare not them who are able to kill the body, but feare him who is able to cast both soule and body into bell fire; yet are the dearest of Gods children subject vnto it. This feare made Abraham

I Cor.1.21.

Gods adopted children are not exempted from all forts of feare.

Pfal.119.

Fine forts of

I A natural feare.

A carnall feare.

Mat. 10, 28.

denie

A feruile feare.

A filiall feare.

Pfal. 130.4.
5
A Diabolicall feare.
Iam. 2.19.

From what fort of feare we are exempted. deny that Sarah was his Wife; made Peter deny that Christ was his Lord; this feare made longs refuse to go to Nininie, and made that holy Prophet Samuel vnwilling to annoint Danid for he feared least San! should flay him: yet are they fo subject vnto it, that the feare of God at length ouercomes in them. The third fort is servile feare, the object whereof is the judgements of God only: and this is proper to the wicked, they feare the plagues of God, but fo that they love their finnes, and hates and abhorres every one that doth inibbe or restraine them from the course of their finner. The fourth is filiall, so called, because it is proper to the fons of God; they doe not onely feare him for his judgements, but love him and feare him for his mercy: mercy is with thee, O Lord, that then mayest be feared. As for the Diabolicall feare, S. lames faith, the Diucis know there is a God, therefore they feare & tremble; they have receiued within themselves the sentence of damnation, they know it shall never be recalled, they seeke no mercy, nor shall they obtaine it: & the seruile feare of the wicked shall at the last end in this desperate feare of the damned, finding themselves condemned, without all further hope of mercy they shall tremble and feare continually.

Of this it is evident, that the feare whereof heere hee speaks is the first part of filials feare, namely, a feare of that punishment which is due to sinne, and to the godly is an introduction to worke in them feare of God for his mercies, conioyned with some stothen his meaning is cleare, albeit in the time of your first conversion, you were striken with a feare of that wrath which is the recompense of sinne, yet now the spirit of adoption hath not onely released you of that feare of damnation, which you conceived at the first, through the knowledge of your sins, but also hath made you certaine of salvation, and assured that God is

become your Father in Christ Iclus.

In the wicked the feare of Gods wrath once begunne encreases daily, till it proceed as I spake, to that desperate

feare

feare of the dammed, but in the godly the feare of Gods judgements is but a preparation to the love of God, feare shall not alwayes abide in their hearts, for when God shall crowne them with his mercies, and his loue in them shall be perfect, then perfect loue calls out feare: therefore Angustine compares the seare of Gods judgements in the godly to a Needle, that goes through the seame, and prepares in it a place for the thread, which is to remaine: fo doth the feare of Gods judgements goe through the fecret feames of the heart, & prepares a place for the love of God, which shall abide and continue for ever in the godly, when feare shall be away. The Lord at the first deales hardly with his children, as our Saujour delt with the woman of Canaan. whom he comforted at the last; and as Iofeph entreated his brethren roughly, whom at the last for tender compassion hee embraced with many teares: but all thefe terrours and feares wherewith God humbles his owne, are but preparatives to his confolations; at the length hee shall make it knowne to them, that he is their louing Father; as for the wicked, though they have not suffered from their youth the terrors of God, it is because they are reserved for them.

Neither are they even now exempted from their owne feares, for albeit there were none to reprove them, their owne consciences sends out accusing thoughts to terrific them; and if at any time they shall heare the word of God faithfully and with power delivered vnto them, then doe they much more tremble & feare: for the word strengthens the conscience to accuse and terrificthem, but feare is both the first and last effect it workes in them; and therefore is it that being so oft disquieted with hearing of the word, as Falix was with the preaching of Pand, they are no more desirous to heare it, but rather hates it & abhors it because it testifies no good vnto them, more then Micainb did to Achab, and so they never attaine to this other operation of the spirit, they are not transchanged by hearing, into the similitude of the sonnes of God, neither receives that

In the godly feare prepares a place for the perfect loue of God, and then departs it felfe.

Matth.15.

But in the wicked feare of wrath once begun encreases till it proceed to desperate feare.

Adoption is eyther naturall, or spirituall,

What naturall Adoption is.

How the spirituall Adoption excels aboue the naturall.

The naturall gives to the Adopted the priuiledges of a fonne. comfort which comes by feeling the loue of God in Iefus Chrift,

The first of Atloption. Adoption is eyther naturall or spirituall, the spiritual Adoption is eyther of a whole nation, and so the Apostle saith that the Adoption pertained to the Israelites, because the Lord chose them to be a peculiar people to himselfe; or then it is of particular men, and fo it is a benefit belonging to the children of God only; and of it speakes the Apostle in this place. Natural Adoption the Lawyer defined it to be, actum legitimum imitantem naturam, repertum ad eorum folatium qui liberos non habent, A lawfull act, imitating nature, found out for the comfort of them who have no children of their owne: but spirituall adoption differs farre from it, for it is a lawfull act, not imitating, but transcending nature, found out by the Lord our God, not for the comfort of a Father that wants children, but for the comfort of children that wants a father. We being by nature miserable Orphans, having no Father to provide for vs, it pleased the Lord our God to become our Father in Christ, and to make vs, by Adoption, his fons and daughters, not for any benefit he receives of vs, for nothing can accreffe, by the meanes of any creature, to that most high, and al-sufficient maiestie, Sed vi baberit, in quem fua beneficia collocaret, but that he might have some, vpon whom to beltow his benefits, for the declaration of the glory of his rich mercy.

Yet both the Adoptions agree in this, that they flow from the pleasure and good will of him who is the adoptant, and that they give to him who is adopted the priviledges of a Sonne, which by nature he hath not, but where the natural adoptant cannot change the nature of that man whom he hath adopted to be his Sonne, no more then Moses, qui Ethiopissem dunis, sed non posuis Ethiopisse mutare colorem, who married an Ethiopian woman, but could not change the Ethiopians colour but the Lord our God, were wee neuer so blacke, if hee marry vs hee shall

make

make vs beautifull; if by the grace of Adoption hee make vs his fonnes, by the grace of Regeneration hee shall also make vs new creatures; all the sonnes of GOD are made partakers of the Divine nature. Take heede therefore vnto your lives and conversations, for if ye goe on to spend the remanent of your dayes after the inordinate lusts of the fleft, and walke on in gluttonie and drunkennetle, in chambering and wantonnes, in adulterie, in strife and enuy. in couctoulnelle, and fuch other vvorkes of vncleannelle, wherein many among you doe yet continue, vvee must fay vnto you that ye have not God for your Father, but ye are of your father the Diuell, because yee doe his workes : except wee see in you the Image and superscription of God, and that ye have engrauen in your conversation, as Aaron, had vpon his frontlet, Holine fe to the Lord, we cannot bleffe Exod. 28. 36. you in the name of the Lord, nor acknowledge you for fuch as are his by Adoption.

And of this againe vve marke that the fonnes of God know most certainely that God is become their heavenly Father; for in this they are taught of God by his owne spirit to acknowledge him and call vpon him with boldnelle as vpon their Father. It is therefore a vile errour which that most comfortletle religion of the Papists renders to them vvho feeke comfort in it, that no man in this life can know whether hee be beloued or hated of God, nor can have any certaine knowledge of his owne faluation, except it be by extraordinarie reuelation; we improved it at length in the ninth verse. It is true, naturall children may be ignorant of their earthly Father, and puft vp with a vaine conceit, that they are descended of a more noble parentage then indeed they are: as the flatterers of Alexander would have him to thinke that hee was the Sonne of Impiter, and not of Phillip, but being wounded in a battell, hee was taught by experience that hee was the mortall Sonne of a mortall Father, and therefore smyling vpon his flatterers hee said vnto them, this bloud feemeth to mee not to be ixae,

But the spirituall gines also the new nature and conditions of a Sonne.

The Sonnes of God after their receiving the Spirit of Adoption know that God is their Father.

but à una, that is, not like the strong bloud of God, but the blood of man. But as for the children of God, they can not be deceived of their generation, they know that God is their Father, & with greater homelinesseand more freedome of spirit, yea, and surer knowledge they call God their Father, then any sonne in the world is able to call on his earthly father.

No prayer to God without the spirit of God.

Whereby we cry.] The Apostle here doth teach vs that it is by the spirit of Adoption wee pray vnto God: without that Spirit men may speake of God, but vvithout him they cannot speake vnto God: Prayer is a proper action of the sons of God. The Apostle, describing them who are Saints by calling, saith, they are sanctified by Christ; and call vpon the name of the Lord Iesus: he ioynes these two together, to tell vs that they vvho are not called by God, and sanctified in Christ, cannot call vpon him; as for prophane men it is certaine they cannot pray: though they repeat that prayer, Our Faiber which are in Heaven; vvhat else doe they but multiply lyes as they multiply vvords?

How the godly fometime are transported in Prayer. 2 King. 2.

Onely the spirit of Adoption teacherh the children of God to pray: Prayer is vnto them like that fiery Charlot in the which Eliah was carried from Earth to Heaven; by it they are transported to have their conversation with God. and speake to him in so familiar a manner, that they know not those things which are beside them, neither see they those things which are before them; being in the body, they are carried out of the body, they present to the Lord fighes which cannot be expressed, and veters to the Lord fuch words as they themselves are not able to repeat again: and that all this proceeds from the operation of the Spirit who bends up their affections and teacheth to pray, is cuident by this, that when this holy Spirit intermits or relents his working in them they become fenfeles and heavy harted, more ready to fleepe with Peter, James and John, than to watch and pray with lefus ; yea, suppose it were in the very houre of tentation.

Matth. 26.38.

Wee cry, &c. ] The Apostle you seereckons himselfe among others who cryes by this Spirit of Adoption; though the children of God be many, yet seeing they all are led by one spirit, they should all cry for one thing vnto God: the affemblies of the Church militant on earth should resemble as necre as they can, the glorious affemblies of the Church triumphant in heauen: many are they who followes the Lambe, their voyce is like vnto the voyce of many waters. vet they all fing but one fong; fo should there be among vs that are Christians, but one voyce, specially when we meete in the publike affemblies of the Church: though vve vvere never fo many yet our affections and defires should concur in one, and all of vs fend vp one voyce to the Lord. We fee that, in nature, conjunction of things which are of one kinde, makes them much stronger; many flames of fire vnited in one, are not eafily quenched, many springs of water if they meete rogether in one, make the stronger river, but being deuided are the more easily ouercome. Saint lames faith, the prayer of one righteous man anailes much, if it be powred out in faith, what then shall we thinke of the prayers of many? Oh what a bleffing might vve looke for, if vve could joyne in one to call voon God? but now alas, where one with a contrite hart cryes to God for mercie, how many by continuance in finne cryes to him for judgement? what maruell then if the arme of the Lord be shortned toward vs, and he doe not help vs?

As they who refolue to lift any heavie burthen joyne their hands together under it, and so by mutuall strength makes that easie to many, which were impossible to one rowhen we are attembled together to lift from off our heads, by unfayned repentance, that burthen of the wrath of God, which our linnes hath brought upon us, if there be among us no deceivers, but that every man in the sinceritie of his heart, joyne his earnest supplication with the prayers of his brethren, what a blessing may wee looke for? Take heede therfore how you behave your selves in the holy attembles

The godly should cry to-gether, not one against an-

Vnion of defires in prayer commended.

Iames 5. 16.

As many hands lift a burthen importable to one, fo

of the armes of God, how you cry with your brethren; if yee be deceivers yee shall not be partakers of that blefling which shall come voon them who worship him inspirit and truth; where they shall goe home to their houses justified, and rejoycing, through the testimony of the spirit, that their sinnes are forgiven them ye shall go out as Cham went out of the Arke, more prophane than yee came in, with the curle of God vpon you, because yee set not your hearts to feeke his bleffing.

Neither is this vnion of our defires onely to be observed

in our publike prayers, but in our private also: so our Saui-

our taught vs to pray, as remembring others with our

Not in publike prayers onely but in prinate alfo is vnion in Prayer commended.

of our brethren.

selves. Our Father, and not my father onely; to tell vs that in the armes of our affections we should present our brethren to God with our felues. We greatly offend the Lord when we have finished our prayers so soone as wee have powred out some few petitions for our selues, as if Gods glory were to be advanced in no other but in ysalonely. If Abraham prayed for Sodome, because he knew that Lot was in it, shall we not pray for Ierusalem, wherein are so many of his sons and daughters, his Lots indeed and chosen inheritance? Wee are now all in Christ made Priests to our Go p, and therefore as Auron when hee went in before the Lord carried with him on his breast in twelve precious stones, the names of the twelue tribes of Ifrael, fo are wee in our pray-

Reu. 5. 2. 6.

They are baftard children who pray for themselues and not for Ierufalems peace.

This is for them who forgets the fellowship whereunto they are called, while they professe themselves to be the daughters of Ierusalem, and yet neglect to pray for her peace, they declare themselves to be but bastard children. Yet their negligence is tolerable in regard of the malice of others, who make a jest with their mouthes at the divisions of Reubensand with the prophane Edomite, rejoyces at the desolation of Israel: they encrease with their speech the discase of the paralitique body of this Church, but labours

ers to God to present in our hearts with our selves, the rest

not

not to binde it vp by their prayers, with curfed Chamthey make a fport of the nakednetse of their father, if they can see it, but couers it not with blessed Son, therefore shall his blessing be farre from them.

Wee cry, Prayer is called a crying, not in regard of the loudnesse of the outward voyce, but earnestnesse of the inward affection. It is true that in publike prayers, he who is the mouth of the rest, should speake to that others may follow him, and know vyhereto they should say, Amen: neither is it vnlawfull in private Prayer, circumstances of time and place permitting it; yea rather the voice rightly and sincerely yied, is profitable to waken the affections, to hold yp thy hands with Moses, to lift yp thine eyes to ward God with Stephen, to advance thy voyce with Dania, if with these also thou ioyne thine heart, as did Deborah. this is to make a sweet and pleasant harmonic ynto the Lord.

Yet none of these, the last accepted, is absolutely necessary in Prayer. Moses his tongue was silent at the red Sea, (for any thing we read) yet his affection and desire was a loud crying voyce vnto God: Anna in the Temple powered out her hart vnto God, suppose Eli heard not her voice. The Lord needes not the tongue to be an interpreter betweene him and the hearts of his Children, he that heareth without eares, can interpret the prayers of his owne children vvithout their tongue.

Some prayes with their lips onely, these are accursed deceivers, let us leave that to hypocrites; some prayes both with hart & mouth, and these doe well to glorifie God with both, because hee hath redeemed them both: others have their tongues silenced, and can speake no more then Zacharie, when he usus stricken with dumbnesse, yet are the desires of their hearts strong cryes in the eares of the Lord of hoasts: he that knew leremy and John the Baptist in the usual saw Nathaniel under the sigge-tree, doth also know the prayers of his children conceived in their hearts,

Prayer why it is called a crying.

Exod 17. Acts 7. Pfal. 108. Iudg. 5.

Vse of the tongue not abfolutely neceffiry in prayer. Exod. 14.15. 1 Sam. 1.12.13

For the Lord s knows the first conception of prayer in the heart, Luke 1. though they should never be brought forth by speach of the mouth, and this for their comfort, who through extremitie of sicknesse, of otherwise are not able to we their tongues in prayer to God.

The Parents of Prayer.

The wings whereby praier ascends.

Farther we learne here, that the Parent which begets Prayer, is the Spirit of Adoption, the mother that conceives it, is the humble and contrite heart, for no proud, vncleane and hard heart can pray vnto GoD; the wings whereby it ascends are feruencie and an heavenly disposition; feruency is noted in the word of Crying, for as in crying there is an carnefines of the powers of the body to fend out the voice. fo in prayer should there be an earnest neile of the powers of our foule to fend vp our defires. As incense without fire makes no fmell, and therefore the Lord commanded it to be facrificed with fire in the Law: fo prayer without feruency fends vp no sweet smell vnto the Lord. Our heavenly disposition required in prayer is collected out of this, that hee to vyhom wee speake is our Father in Heauen, if our mindes be earthly, wee can have no communing with him that is in heaven; wee must therefore ascend in our affections, enter within the vaile, if wee would speake familiarly with our Father: Prayer this manner of way fent vp. and presented to our advocate and intercellor the Lord Jesus. out of the hand of Faith, cannot but returne a fauourable answere, if not at the first, as in the very time of Prayer, Daniel received his answere, yea at the beginning of his supplication as the Angell Gabriel informed him, the commandement came forth to answere him, yet shall not the Lord faile in his owne good time to fulfill the defires of them

Dav. 9. 22.23.

who feare him.

Efficacie of Prayer, ettery petition returns with profit. Gm. 18. Manifold examples of holy Scripture lets vs see that Prayer this way powred out vnto God is most effectuall. At fine fundry petitions did not Abraham bring the Lord from fiftie to ten? energy petition returnes to Abraham some vantage, saine would Abraham had Sodome preserved for Loss cause: at his first request hee got this answere, that the

Lord

Lord would spare it for fiftie righteous mens sake, if they might be found in it, but at the last from fiftie hee brings him to ten; as long as Abraham prayed the Lord answered, and for every petition hee yeelded something to Abraham: and most comfortable it is that the Lord ceases not from answering, till Abraham ceased from asking any more. When Peter prayed vpon the house top he fel into a trance, and saw a heavenly vision; when less prayed vpon Mount Tabor he was transfigured; and if at any time the children of God be transformed from an earthly disposition to a heavenly, they finde in their owne experience that it is in the time of prayer.

Sathan for this cause is a most troublesome enemy to the exercises of the word, and of prayer: because the one is the mother, the other is the nurse of all the graces of God in vs: eyther he makes them lightly to esteeme the exercise of prayer, or then doth what hee can to interrupt them in it: as that Pithonifle interrupted Paul while hee was going to pray, so hath that adversarie a thousand wiles, whereby eyther before prayer, he feekes to divert them to some other businesse, or in the action to trouble them and divide the powers of the foule by vncomely and prophane motions: If Icho Bua stand before the Lord, Sathan shall stand at his right hand to refift him. Vnleffe therefore with Abraham wee drive away the ravening birds from our facrifice, vnles with the Ifraelites wee fland on Ierufalems wall, with a weapon ready in our hand to repell the aduerfarie as oft as hee comes to stay the worke of God, it is impossible that our hearts can continue in feruent prayer to God.

Yet the restlesse opposition of the adversarie should not make vs to breake off this exercise of prayer, but the more we finde Sathan angry at our prayers, the more should wee be provoked to pray; if hee felt not himselfe hurt, and his kingdome weakened by our prayers, he would not so busly trouble vs in prayer: yee see hee toubles vs not in such exercises as troubles not him; speake as long as you will of

Acts 10.

Math. 17.

Sathan an enemie to the Word and Prayer.

Att. 16. 16.

Zach. 3. 1. Gen. 15.

worldly

worldly affaires, refresh the body with eating and drinkings exercise the body in playing, in these and such like hee interrupts vs not, because they offend him not, but if vvee goe by prayer to wound the head of the serpent, then will he doe what he can to sting vs.

Other exercifes of religion
may at a time
be omitted
with an excuse,
but the neglect
of prayer is
vnexcusable.

And herewithall let vs remember that any other practife of religion men may omit it and be excusable, but the neglect of prayer cannot be excused. It may be at a time thou hast not given almes to the needy, because thou hadst it not, it may be thou half not come to heare the word . because thou hast beene discased, but as for the neglect of prayer, wherewith wilt thou excuse it? labouring with thy hands in thy vocation, needs not to hinder the lifting vp of thy heart vnto God, if thine heart be good, every time and every place is convenient for prayer; with leremy thou mayest pray in the prison, with Daniel in the Den; with Ionas in the Whales belly; with David in the bed; with I/aac in the fields; with lefus on the mountaine: for thou thy selfe art the temple of the living God, the sanctuary wherein he will be worshipped, and shouldest alway carry about with thee, and within thee that golden Altar whereupon incense should be every morning and evening sacrificed vnto the Lord thy God, fo that if thou doe not pray it is

Ierem 36. Dan.6. Gen.24. Luke 6.14.

Abba Father. & e. But what is this that the spirit teacheth vs to cry? the Apossel faith that he teacheth vs to cry vpon God, as vpon our Father. Is this inough in prayer to call vpon God thy Father? yea, if thou canst so call him from this spirit of Adoption (for all Gods children are not indued with a like grace of prayer) it is effectuall inough to draw downe vpon thee all those blessings which the Lord communicates to his sons, his name shall be sanctified in thee, his kingdome shall be advanced in thee, he shall teach thee to doe his will, thou shalt not want thy daily bread, he shall forgive thee thy sins, and preserve thee that thou sall not into tentations; all comforts rests vnder this name of a father, if thou canst so call him in faith, the riches of his mercies are thing.

It is a ftrong Prayer if by the Spirit thou canst call God thy father. because thou wilt not.

As the heavens are about the earth, fo are his thoughts aboue ours: if then earthly fathers carrie fo kindely an affection toward their children, what louing affection may vvec thinke is there in our heavenly Father toward vs? Shall I cause others to beare (saith the Lord,) and remaine barren my felfe? shall the Log D communicate to men the name and heart of a Father, and fill them with compassion toward their children, and shall hee himselfe to whom the name of a Father most properly belongs, want the heart and compassion of a Father toward his children? let it be farre from vs lo to thinke. Seeing the Lord will have such tender mercy in vs that are mortal creatures, that not onely leauen times, but seauentie times seauen times wee forgiue our brother in the day, what readinelle to forgive the lins of his children must there be in himselfe? and seeing our Saujour in the Gospell points out so great a commiseration in that earthly Father toward his prodigall Sonne, that when he faw him a farre off comming homeward, he ranne and met him, and fell vpon his face and kiffed him, what louing kindnes may wee looke for at the hands of our heauenly father, if we doe repent of our wandrings, and refolue with our felues to returne voto him?

Againe, we see here that the holy Spirit teacheth vs to pray to none but to our Father; whom shall we follow as Schoole-maisters in prayer? If wee will be instructed of the Lord. Call open mee in the day of thy trouble, and I Ball deliner thee, and thou shalt glorifie mee; If we will be taught by Iesus Christ, after this manner (faith hee) shall yee pray: Our Father which art in Heaven: If yee would know how the Spirit teacheth vs to pray; the Apostle here telleth you heet teacheth vs to exp. a Abba Euber: these three arshope, and delivers vnto vs one truth; what better Schoole-maisters to teach vs. a true forme of acceptable Prayer vnto Gode can wee have then these? and therefore that doctrine which teacheth to pray to Angels or Saints departed, must proceed from the spirit of errour, for we are here otherwise taught

What comfort we have in this, that we may call God our father.

Luke Is.

Prayer to creatures improued

sals air son ei al. **Pfataiso ar 192**0

od on as non

Mat, 6, 9.

In all the scripture no prayer to Abraham Moses, &c. nor to Cherubin, nor Seraphin.

Pfal. 6. 1.

Pfal. 4. 1.

Bernard.

Ren. 19. 10.

It is not in the court of head uen as in the courts of earth-ly Kings.

Ambrof. in epift. ad Rom.

taught of God : we cannot faith the Apostle, call vpon him in whom we believe not. As for the Angels, wee believe that they are, which the Saduces did not, but wee beloeve not in them, & therefore will not pray vnto them. In all the old Testament we read no prayer made to Abraham, albeit he was the father of the faithfull, none to Isaac, or Iacob, or Mofes, or any other of the Fathers departed. In a hundreth and fiftie Plalmes, no prayer is made to Cherub or Seraphin, though they in their Pfalter of the Virgin, haue turned ouer all the prayles and petitions made to the Lord into petitions to our Lady, as if where David faith, O Lord rebuke mee not in thine anger, wee were all to fay, O Ladic rebuke me not in thine anger; and, O Lord thou art my righteoufneffe, O Lady thou art my righteousneile, and so forth in the rest: but wee may boldly say with Bernard, libenter certe gloriofa virgo tali honore carebit, the glorious Virgin is willingly content to want fuch honour. The Angell would not suffer John to prostrate before him, doe it not (faith hee) I am but thy fellow fernant : this one of those bletled spirits witnetles to vs in the name of all the reft, that it is the will of the Saints of God in heaven, that wee who are youn earth should reserve to the Lord his owne worship, and give no part thereof to creatures, yea they are offended when that honour is offered to them which is due to the Lord.

Where the terminon objection be brought which Ambrofe did obuiste in his time, possens peristorie ad Deum, sour combles perunium ad regem, that men by such mediators may goeto God, as they goeto Kings by those who are honorable in their courts; to them we answere with him, hoce est insters our exchange to kings by courtiers; because the king is but a much goe to kings by courtiers; because the king is but a much goeto kings by courtiers; because the king is but a much goeto kings by courtiers, but as for the Lord from whom nothing is hid, there needs no such projection to make him saucurable vinto vs, onely there is required a deuout minde, for in what occur place here who is

truely

truely godly speakes vnto G o D, the Lord shall answere

And laftly, that the Apostle here ionneth two words of fundry languages, Abba Father, it is to teach vs. that every tongue is fanctified to the vie of Gods children, and that it is lawfull for vs to pray in any language, if so be weevnderstand it; butto binde people to pray in a language they understand not, or for him that should be the mouth of God, in the exercise of divine vvorship, to speake to the people in a strange language which they understand not. is a facrilegious tyranny. That wwhich God powred our as a curse on the first Babell, that one of them understood not vyhat another fayd, and the people knew not vyhat the builders craued, in the second Babel is received as a bleffing. The Chaldeans, a fierce and cruell nation, were fent against the lewes, speaking to them in a language which they vnderstood not, to punish in them the contempt of the voice of God, which they would not learne nor understand; and now the metlengers of Antichrift, a cruell and mereileste people, are come out, speaking to the world an vncouth language, for punishment of them that received not the loue of the truth. A faithfull feruant of the Lord had hee neuer fo many languages, had rather speake in the Church five words with understanding, that others might be inffructed, than ten thousand otherwayes : he is but an hireling and a false Apostle, that purposely speakes to a people in a language they understand not. Wee give thankes to God, who hath delivered vs from this most fearefull capti. uitie and confusion of Babell.

Euery tongue and language is fanctified for prayer if wee vnderstand it.

They are builders of Babell who speake to the people in a language they vnder-stand not.

Vctlc 16. The same spirit beareth witnesse with our spirits, that we are the children of God,



Lbeit this operation of the Spirit, whereby he witnesses vnto vs that wee are the Children of God be set downe in the last place, yet in order of working it goes before the other: for cer-

tainely vnlesse his holy spirit testific vnto vs, that God is become our father, and hath made vs his children, we dare not go neere him, to crave good things from him. The beginning of our acquaintance vvith GOD flowes from him, berein is lone, not that wee loned him first, but that hee loned vs. Who hath first given vnto him, and he shall be recompensed?

We must first receive from God some secret information of his loue and fatherly affection, or ever vve be able to returne vnto him the desires, the words, and the deedes of his

louing children.

The great loue of our father, which hee hath shewed by sending his spirit into our harts.

I Ioh.4.10.

Rom. 11.35.

Here first appeareth the fatherly indulgence of the Lord our God towards vs: we are here in a vally of death in heavines through continual afflictions, the time is not yet come wherein the Lord will communicate to vs his glorious prefence, to fill vs with that fulneffe of ioy which is in his face; the time is not vet come wherein vvee must ascend to our Father, yet to keepe vs in the meane time that vvec faint not, the Lord hath fent downe his holy Spirit into our harts to comfort vs. Ofatherly care! Owonderfull loue! when Ifrael was yet in the wilderneile the Lord fent them some of the fruits of Canaan to comfort them, by the hand of Ioshua and Caleb: but what was that if it be compared with the first fruits of heavenly Canaan, which the Lord sends to vs by the conduit of his holy Spirit, hee hath not onely promised to vs by wordthat hee will possesse vs in our heauenly inheritance, but as if that were too little for vs, he fends his Spirit with the fruit of that land vnto vs, Righteoufne ffe, Peace, and Ioy, for our further confirmation: that Spirit the Comforter.

Comforter, descended once according to Christs promise vpon the Apostles in a visible manner, and doth dayly also descend in a secret and invisible manner into the hearts of the godly, least the Children of the marriage Chamber should be swallowed up with heavinesse, through the want of their Bridegroome. Albeit the Lord fend not to you who are men, as he did to Daniel, an Angell, to flew him that he Dan, 9. 32. was greatly beloued of the Lord, nor to you who are Christian women, as he did to Mary, to declare to you that yee are freely beloued of the Lord, yet hath he fent downevnto vs a more glorious ambailadour, not onely to fpeake vnto our cares, but much more to witnes vnto our hearts that we are the fonnes of God.

Now as for this testimonie of the Spirit, it is the secret voyce of God whereby he speakes from heaven vnto thine heart, affuring thee that hee is thine, and thou art his: no man can conceive what it is, vnlette hee have received it, for it giveth that new name, which none can know but they who haueit; and that bid Manna, which none doe vnderfland but they who tast of it: it is not gotten but after long and vnfained humiliation, and is not kept without fanctification, for every sinne which the godly commits diminitheth in them this teltimonie of the spirit.

And this I would have to be confidered of two forts of men: first, of carnall professors, who take their owne prefumption for this restimonic of the Spirit: in their conceit they put it out of all doubt, that they have received the Spirit of Adoption but their workes are testimonic against their words: for the Spirit of Adoption is also the Spirit of fanctification; hee first maketh men the new workmanship of GoD, created in lefus Christ to good workes, and then witnesseth to them that they are the sonnes of GOD: wilt thou make this holy spirit the witnesse of an vntruth? will he call thee the Sonne of Gop whom hee neuer functified? Be not deceived, so long as thy life is prophane, boast what thou will of this inward testimonic of the Spirit, thou

Luk. 1, 28.

The testimony of the Spirit is known of none but those who haue it.

Ren. 2. 17.

A warning for carnall profesfors, who take their prefumption for this teltimonie.

A comfort for weake Christians who are moued by their wants to doubt of this testimonie. thou art but a lyar against the holy Ghost, and a wilfull murtherer of thine owne soule, by faithfulle presumption.

The other fort of men are the children of God, vvho because they finde not alwayes within themselves this tellimonie of the Spirit in a like measure, are therefore cast downe and made oftentimes to thinke they never had it: for as none are more ready to boalt of the spirit then they who have him not; fo none complaines more that they want him, then they who polletle him. The children of God in this being like vnto rich worldlings, who suppose they be potfetfours of much, yet the great defire of more which is in them, caufeth them to effect ethat which they have as nothing, and therefore comforts not themselves with the lawfull vie of that which they have, but vexes their spirits with restletse thoughts for that which they want: euen fort is customable with the children of God albeitthey have attained to a good measure of faith and love of God. and are even become rich in the grace of the Lord Iefus, yet are they fo delirous of more that many a time they esteeme nothing of that which they have, but goe about mourning and complaining that they have no faith, no loue, no grace, no life an which extremitie we fee that many in their weakenes offend the Lord their God, Herein thereforeisthe Christian to be admonished, that he keepes mediocritie: to lament thy wants and thirst for more grace, is a fure token of a spiritual life, but let vs so complaine for that which we want, that we be comforted in God for that beginning and little measure of grace which we have; remember that the same mouth of God which commainds thee to mourne, commands the calfo to reioyce, wee want not matter of both; matter we have of mourning for which we may lament with the Apostle, O wretched man that I am, who shall deliner me from the body of this death? matter of ioy wee haucalfo in our God, for which weemay reloyce with him, and fay, I thanke God through lefus Christ: furely, it cannot be without vnthankefulnellevnto God fo

A necessary admonition so mourne for that which we want that wee give thankes for that measure of grace which wee haue.

Rom.7.24-

Ibid.ver.25.

to mourne for our wants, that we give not praise to God for

the beginning of grace we haue.

And for this same effect, let vs yet further consider that this Testimonie of the Spirit is not at all times enjoyed in a like measure, for that were to enjoy heaven vpon earth. The Lord therefore doth in such fort dispense it, that sometimes he lets his children feele it for their consolation, and againe with-drawes it from them for their humiliation: when they feele it, they so abound injoy that all the terrors and threatnings of Sathan, all his promises and allurements are despited of them, and trodden vnder their feete; they sing within themselves that glorious triumph of the Apostle, who shall sperate vs from the lowe of God? but this joy proceeding from the sulnesses of faith, continues not, the voyce of the Spirit of adoption vvaxing somewhat more silent, feares and doubts succeedes in that same heart which before abounded with joy: and this for our humiliation.

But now in this estate least the Children of God be difcouraged by the filence of the Testimonie, let them first of all have recourse to the fore-past working of God in them. let them call to minde with David the dayes of old, remember their joyfull longs by which they have praifed GOD. their humble prayers by which many a time they have gotten acceife to the throne of grace, and these heavenly motions which have replenished their soules with joy, and so of the former footesteps of his grace, let them discerne his presence even then when they cannot perceive them. And next let them consider that the godly in the time of their desertion, which is their spirituall disease, are enill Judges of themselves, for they perceive not that which they pollets: there may be an inuincible hope of mercie in that foule wherein for the present there is no sense of mercie; and this all the Children of God may marke in their owne experience; for whereof I pray thee hath it come, that thou a weak man half foughten fo long against principalities & powers? hast endured so many yeares the fearefull affaults of Sathan:

This Testimonie of the spirit is not alway perceived in a like measure of them who hatte it.

Rom. 8. 35.

Comfort against spirituall desertions.

thou

The standing of a Christian in his apparant desertions, proues that hee was not deserted indeeds.

Pfal. 94. 14.

thou hast beene troubled with doubting, but hast not dispaired:thou haft beene caft downe, and haft not perished:thou halt fallen, and yet rifen againe; thy enemie hath thrust foreat thee, yet hath hee not preuailed against thee. No power, no pollicie of Sathan hath euer beene able to quench in thee that spark of life which the Lord hath breathed into thee. Out of all doubt thy standing hath beene from this fpirit of Adoption, who hath wrought in thine heart a decper sense of mercy, then that any contrary power is able to root out, yea or thou thy felfe art able to perceive: hereof hath come thy standing both in tentations which are from thine adversaries, and in those descritions, whereby the Lord hath exercised thee. Thus have we comfort not onely in the glorious effects of Gods mercie wrought in vs. when wee feele his presence, but also by our standing and perseuerance in defertions, wherein it feemes to vs that the Lord bath abfented himfelfe from vs : two excellent comforts for the Christian: for thy standing in desertions proues that thou wert not deserted; apparent desertions are not desertions indeede: (wrely the Lord will not faile his people, nor fortake his inheritance. Againe, thy standing against so many affaults of the Diuell, proues that the least sparke of Christs liuely grace in a Christian, is stronger than that the gates of hell are able to preuaile against it. Be therefore comforted O thou man of God, for if it had beene in Sathans power to have quenched thy life, hee would have put it out long or now : be affured thou shalt prevaile and obtaine the victorie, in the ffrength and might of that mighty Lord, the Lord Iefus Chrift.

Verfe

Verse 17. If wee be Children, wee are also Heyres. enen the Herres of God, and Heyres annexed with Christ.



He priviledges of a Christian, albeit they be commonly spoken of, yet because they are not considered, are commonly contemned: men not deepely pondering with themselues, what a

high preferment this is that a veilell of clay should be made the Temple of the liuing GoD, and the Heyre of vvrath should become the Heyre of grace and glory : therefore the Apostle in this Chapter describing the excellent state of a man justified by faith in Christ Iesus, from the time that once he began to make mention of the benefits he hath by Christ, can hardlymake an end, but from one proceeding to another, hee ascends by acontinual gradation, till at length he come to fuch an height, that hee is compelled to breake off the course of his speech, and to conclude with an examination, what shall wee then say to those things? Hitherto hee hath letten vs fee, how by Christ wee are deliuered from condemnation; how we are made the free-men of God, freed from finne, and death; how wee are also made the Temples of GoD, wherein hee dwelleth by his Spirit, and that yet more also, wee are made the Sonnes of GoD. And now hee goes up a degree further, to tell us that wee are the Heyres of God, and Heyres annexed with Christ lefus. What shall wee then say, but as the Psalmist saith of the Citic of God? Glorious things are spoken of thee, O thon Citic Pfal. 87. 3. of God, so will we speake of every Citizen thereof, Glorious things are spoken of thee, O thou man of God. Bleffed are Ffal. 144. 15. these people whose God is the Lord, and are called to this hanpie fellowship, wherein they are made subject vnto him who is King of Saints. Let vs be glad and reioyce in the Lord, let our hearts and our mouths be filled with his prayle: except the Lord had referred mercy for vs, wee should be made like P 2 Unio

How glorious the primledges of a Christian are.

Ifai. 1.9.

vnio Sodome or Gomorrah, but now the lots are fallen to vs in pleasant places, and vvec haue a faire heritage. Blessed be the God of our saluation from henceforth and for euer.

The Sonnes of God cannot but liue be-cause they are the heires of God.

If we be Children. As for the Apostles order in these voords, wee are to remember that the Apostle here insists in the confirmation of that part of his reason, that they veho are the Sonnes of God shall line. Now he lets vasce the necessite thereof, the Sonnes of God are the heyres of God, and the heritage whereunto they are borne is eternall life, therefore of necessitie they must live.

Gods goodnes is shewed to all his creatures, but his inheritance is referued to his Sonnes. Gen. 25.

Matth. 5.45.

Wee have here first to consider that high preferment whereunto we are called in Christ, not onely to be the Sonnes of God, but declared also to be the Heyres of God. The heyre in a family hath this prerogative, that albeit the hand of his Father be not closed from giving good things vnto others, yet the inheritance is referved for him As A. braham gaue gifts to the sonnes of Keturah, but kept his best things for Isaac, so the Lord our God shewes his great bountifulnetle, in that hee makes his Sunne to thine, and his Raine to fall downe voon the vniust, no lesse than the just, yet herein stands the comfort of his children, that he referues his best and most excellent things for them. Neither is it his creatures that he gives to them, but hee gives himselfe vnto them in a portion as he promised to Abraham, so he performes it to all the seed of Abraham; I am thy exceeding great reward: and therefore doe the godly fo crave him, that without him nothing can content them: O Lord, thou art my portion (faid Danid.) My Soule faith to the Lordsthon art my portion (faid Ieremie.) But as for them who can content themselves with the gifts of God, suppose they neuer enioy himselfe, they declare they are but Seruants, who are not to bide in the houle for ever, and not the Sonnes of God.

Pfal.119.57. Lam.3.24.

Againe, wee have to marke here, that albeit the Lord have innumerable fonnes, yet are they all his Heires. No Monarch

All the Sonnes of Godare his heyres, and yet

Monarch in the world can beautifie his children with this priviledge, as to make them all his heyres, and not diminish his Empire; but the Lord herein declares the riches of his glorious inheritance, that all his sonnes are his Heyres, and yet the inheritance enjoyed of many isnot the leffe. Neither are we to thinke this impossible, for seeing the Lord hath endued the Sunne in the firmament with this propertie, that albeit the light thereof be communicated vnto many, vet is it not the leffe in it felfe : plurium oculos pascit, & tamen tanta est, quanta erat & illi pascuntur, & illa non minuitur: it feedes the eyes of many, they are nourished, and it is not diminished: may wee not much more thinke that the heavenly light communicated to many, shall for all that not be impared? In earthly inheritances it is so, the moe be partakers of them, the leffe they are, but it is not fo in the heavenly, there needes no strife among the brethren for diuision of the inheritance, for the rich portion of one shall be no prejudice to another.

Neyther shall vvee that are called to be the sonnes of God in this last age of the world, suffer any prejudice that many hundred yeares before vs, some haue bin entred heires of that kingdome, God providing a better thing for vs, that they without vi fo wild not be perfected. Adam the first that euerwas made the sonne of God by creation, and afterward the first sonne of G o D also by regeneration, together with the relt of those faithfull Patriarches that followed him, hath, in regard of yeares, long before vs inherited the promiles, yet shall it not prejudife them who in the last age of the world are called to the fellowship of the faith of Christ; yea, hee that shall be the last borne sonne of GOD in the earth by regeneration, shall also be partaker of this priviledge of the inheritance. And this should greatly encourage vs to ferue our God, confidering that how ever many of our brethren be entred beforevs, whose example should confirme vs, yet the portion prepared for vs, shall not be the leffer.

the inheritance is not diminifhed,

Aug. de verb.dom.in Euan.loan. (er.64.

They who were bornein the first age of the world, shall not be perfected without vs.

Heb. 11. 40.

In earthly inheritances the Father dyes or the fonne inherit, but here the fonne mult die, or elfe he cannot inheit.

P[al, 102, 26.

Pfal. 17.15.

Theophilact.

Christs twofold right to the inheritance and how in the second onely we are annexed with him.

How all thefe great mercies should prouoke vs to walke worthy of our

There is also another difference: for in the earthly inheritances the father must first die, before the sonne come to the full pollession thereof; but in the heavenly we our selves must die, that we may possesse the inheritance. For our Father is the ancient of dayes : the heavens are the workes of his hands, they shall perish, but hee doth remaine: they shall waxe olde as doth a garment, but he is the fame, and his yeeres Shall not faile. Hee is the Father of eternity in whom there cannot fall so much as a shadow of change, farre letse is he Subject to death : but as for vs, by suffering death we must enter into our kingdome; we cannot fee him fo long as we liue, nor be fatisfied with his image till we awake: therefore should the day of death be a joyfull day vnto vs, because it is the day of our entrance to our inheritance. Vnnaturall worldlings rejoyce at the death of their Parents, because by it they come to the heritage : they carry merrielt hearts within them, when they put on their blackest garments; but as for vs, we should rejoyce at the day of our owne death, it is not the day of our forrow, as naturall men accounts it, but the day of our delight, in the which we enter into the fruition of our heavenly inheritance.

He cals vs not onely the beyres of God, but annex a heyres with lesses Christ, that so he may shew, Nos grandes fusures baredos, that wee are to be great heyres. The Lord Iesus hath a two-fold right to his Fathers inheritance: one by his eternall generation, & so he is the heyre of God, in a manner proper and peculiar to himselfe onely: the other hee hath by conquest, for by the merit of his death hee hath conquered eternall life for all his brethren: and this right he communicates vnto vs, wherby we also become heyres, annexed with him: in the siss the admits no companion, in the second, he cals vs to be partakers with him.

And this ferues vnto vs, not only for a special comfort in the houre of tentation, and day of death as wee marked before, but should also prouoke vs to answere the heauenly vocation by a holy disposition: seeing wee are the sonnes

0

of G o D, shall wee not resemble his image? seeing wee are called to be heyres of an heavenly inheritance, shall we any more minde earthly things? Farre be it from vs that wee should be prophane like Esan, who sould his birth-right for a meale of pottage; or like Demas wee should for sake the fellowship of our brethren, and imbrace this present world: but let vs rather with the holy Apostle, account all things to be but dung in respect of the excellent knowledge and fellowship of our Lord Ielus. Seeing Christ must be our comfort in death, when all other comforts will for lake vs. letvs make him our joy and pleasure in life, that so both in life and death he may be an advantage vnto vs: for thefe things, for which miserable worldlings for sake their GoD. shall in the end for sake them. Let a couetous man see in the houre of his death, those treasures of gold and filter which he fought in his life more than GOD, and they shall be no more pleasure to him, than was those thirty peeces of silver to Indas, which hee tooke in exchange of Iesus Christ. Present a spoonefull of Wine to the drunkard, whose belly was his God in his life time, and hee shall not be able to receive it. Let the harlot stand at the time in the fight of the whoremonger, the may encrease his forrow, and terrifie his conscience, but shall not render him comfort. Yet these are the strange Gods after which most part of the world goes a whooring: but let vs not cast in our portion among them: we are partakers of the heavenly vocation, called to be the fonnes and daughters of the living God; bleised shall we be if we walke worthy of our calling.

For we see here whereunto we are called, by adoption we are made the sonnes of God, and brethren of Christ: of rebels, we are made the servants of God, yea more than that, the friends of God, hence-forth call I not you servants but friends, yea more than friends, he hath made vs brethren, he that sanctifieth, and they who are sanctified are all one, wherefore he is not ashamed to call them brethren: O wonderfull comfort! the Father cryes from heaven, this is my beloned Sonne

heauenly vo-

Gen. 25. 2Tim. 4. Phil. 3. 8. 9.

For Sathans
filly offers are
not to be compared to thefe
high mercies
wherunto God
hath called vs
in Christ.
lob. 14. 15.
me Heb. 2. 11.
in Math. 17. 9.

# HEAVEN OPENED.

WHEREIN THE COVN-SAILE OF GOD, CONCERNING MANS SALVATION, IS FVRTHER manifested; so that the Christian, effectually called, may heare himselse, after the Crosse, ordayned to the Crowne, and reade his owne Name written in the Booke of Life.

Being the fecond benefit we have by our Lord IESVS CHRIST.

Come and See.

Written by Mr. William Cowper, Minister of Gods Word at Perth.



LONDON.

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## TO THE MOST Gracious, Excellent, and mightie

Prince, ANNE, Queene of great Brittaine, France, and Ireland, &c.

ADAME, As God in the first creation of one made two, so in the first institution of marriage did he againe unite those same two into one, that the Woman, ioyned in Marriage with her Husband, might not onely reve-

rence him, as the rocke from whence shee was taken, but much more love and honor him as her head, under whom shee lines. If they had not agreed in one, to divide themselves from God, no division had ever tallen out among themselves. But that which God made very good, Sathan working upon the mutability of their will turned into euill; so that the woman in stead of an helper, became a tempter of the man to sin, and the man in stead of a defender, became a dilater of the woman to God for fin. But the Lord lefus, who came into the world to destroy the workes of the Dinell, as he hath reconciled man and woman with God, so bath hee reunited them among themselves, adding this to all the former bands of their union that now they should line together as heires of the grace of life. In this most bappy union of both your Maiesties with God and among your selves, consists your mutuall strength and comfort, the welfare

#### The Epistle Dedicatorie.

of your Highnes royall children, the terrour of your enemies, and common benefit of all your Maiesties well affected subjects. A good so much the more carefully to be kept, because Sathan out of all doubt spitefully doth ennie it as being the very fountaine, out of which doth flow that great and common good both to your royall posteritie, and loyall people, the affect of your Highnesse fanourable countenance looking in love one of you to another. and both of your Maiesties in consunct compassion to your people (weeter than the influence of the undivided Pleiades , bringing to Church and Common-wealth , under your happy raigne a flouring spring of innumerable blessings. We do therfore bleffe the Lord who hath confirmed your royall hearts, and fet it in the formost of your godly cares ham to keepe and encrease this boly and happy band of love which keepeth you both. For the continuance whereof, as after my weake measure, I stand up a daily Suppliant unto the Lord, among others your Highnesse loyall subjects, so do I humbly crawe that your Highnesse impute it not to me for presumption, that I have contoyned your Maiesties in the participation of this small propine of the first fruits of my labours, whom I doe wish for ener to be coniogned in the communion of all good, present, and to come : but that rather according to your Highnesse wonted favour and elemencie toward me, your Maiestie would graciously accept it as a testimony of my earnest and unfained affection toward your Hignesse name and honour in this life, and enertasting welfare in the life to come.

Your Maiestics most humble Subject, and daily Oratour WILLIAM COVVPER, Missiler at Perih.



## HEAVEN OPENED.

### THE SECOND PART

of the Chapter; contaying Comforts against the CROSSE.

Verle 17. If so be wee suffer with him, that we may also be glorified with him.



HE mortification of a Christian, whereunto the Spirit of God of frequently exhorts vs., consists in these two; first, in a subduing by a holy Discipline our inordinate sufts, which naturally rebell against the Law of God: secondly, in a patient bearing of the Crosse of Icsus.

In the first part of the Chapter, the Apostle hath exhorted vs vnto the one, and now in the second, by many arguments hee strengthens vs against the other: vnlets vvee make some profit in the first point of mortification, it is certaine wee shall never proceed to the second. For the life of one affection is farre lesse than the life of the whole

The mortification of a Christian consists in two things. Hee will not quit his life that will not quit his affection for Iclus Christ.

Ezech, 22, 14.

man, if for Christs sake weevvill not put out the life of one finnefull affection, what hope is there, that for his fake wee will lay downe our owne life? beside that, a dissolute life weaknesh the strength of the soule, and makes it feeble in the day of affliction, to that the heart cannot endure, nor the hands be strong in that day wherein the Lord shall have to doe with thee. It is a customable policie of Sathan first to corrupt men, and make them disfolute in prosperity, that afterward hee may the more easily breake them by aduersity. When Instin Martyr beheld the patient suffering of the Christians, notwithstanding that hee was not as yet converted himselfe, hee gathered thereof, that they could not be men given to pleasures, for it is most certaine that men ouer-ruled by their affections, are either in trouble, feeble, and effeminate, or vvickedly desperate, having in them no spirituall strength to sustaine it.

The connexion of these words with the former.

And for the connexion of these words with the former, the Apostle slides in here, cunningly, from the first part of his Treatife into the fecond, and that by way of answering an objection: for it might have beene faid vnto him, ye have called vs the Sonnes of God, and the heires of God, but how can that be, our present estate and condition being so hard, and our life so full of troubles? To this he answeres, it is very true that I have faid yee are not onely the Sonnes of God, but the Heyres of God, but conditionally, that first yee fuffer with Christ, before yee can come to the fruition of the inheritance with him; fo that the same argument taken from our afflictions, which nature vieth to impugne our adoption, the Apostle vseth it to confirme vs so much the more in the certainty thereof. The words are to be read not cansaliter, but conditionaliter, by way of annexed condition, not as if our prefent sufferings were meriting causes of our glorification, but as conditions which the members of christ mustaccept, which are to be glorified with him : for we goe by tribulations as by a strait and narrow way, vino the top of the mountaine of God, wherein that creature of eternall

life, which is the lawfull conquest of lesus Christ, but in regard of vs is the free gift of GoD, shall be communicated vnto vs.

In this treatife of comfort against the Crosse, the Apostle deliuers vnto vs many arguments of Confolation, which we may reduce to these three. The first is taken from the end of our afflictions; if we fuffer with him we shall also be glorified with him: and this he continues & amplifies to the 26. verse. The fecond argument is taken from that present help which the spirit ministers vnto vs in all our afflictions; likewife the spirit also belps our infirmities, &c. verse 26. The third is that our afflictions are meanes by which wee are brought to a conformity with Christ, vyhereunto G o D in his eternall counsell hath predestinated vs, and so are not able to prejudge our faluation, but by the contrary, must of necessitie worke for the furtherance, and advancement thereof vnto vs; and this is fet downe verfe 28. Alfo wee know that all things, &c. and confirmed to the 31. verle.

It is not without cause that the Apostle takes so great paines to confirme vs against affliction, because our nature abhorres nothing more thenit. When Ielus went up to the mountaine to preach, all his Disciples went with him, but when he went to mount Calvarie to suffer, they all fled from him, he hath many Disciples to follow him by profession, but few to follow him by patient fuffering. It was Sathans voveein Peter to our bleffed Saujour, when he made mention of his fuffering, Mafter putie thy felfe; and it is his daily voyce in our corrupt nature, so oft as we are called to suffering. O man pittic thy felfe; but the answere given by the head, were also good to be given by the members, goe behind me Sathan: he knowes very well, partly by the quicknetle of his naturall wit, and partly by long experience, being now very neere fixe thousand yeeres old, that man likes nothing worse then the Crosse. Skin for skin, and all that a man hash lob 2. 4. ((aith he) will be give for his life, &c. Hee hath told vs himselfe wherein his strength lyes, to wit, that by trouble hee

Three principall arguments against the Croffe, contayned in this Treatife.

Our nature abhorres afflicti-

prevailes most to make man impatient, and so drive him to blasoheme God. And therefore most of all we are to confirme our weakeneffe against the Croffe, fince in it the enemie of our faluation placeth his principall strength. Let vs hearken to the Apolle, who as a minister of lesus indeede. and a heavenly Philition, sent to vs from the Lord our God, doth here temper the bitter waters of Marab, and make them sweet vnto all the Israel of God.

The first principal argument against the Croffe is from the end of our afflictions. 2 Tim. 2.8.

Bernard.

Different courfes of the Chriftian and worldling.

Math. 10. 28.

The first argument of comfort is set downe in this latter end of the 17. Verse, and it is taken partly from the nature of our fufferings, they are fufferings with Christ, and partly from the end thereof, which is to raigne with Christ in glory. Here first we learne that suffering must goe before glory: the huband-man must labour before hee receive the fruits, neither is hee that strineth for a maisterie crowned, except bee strine as bee enght. The Prince of Saluation was confecrated by affliction, it behoved him first to suffer and then to enter into his kingdome. All that professe him are defirous with the fonnes of Zebeders, to fit fome at his right hand, and some at his left, but are not so content to drinke of his cup, and be baptifed with his baptisme. Volunt omnes te frui, at non ita & imitari, conregnare cupiunt fed non compati: they would all enjoy thee, knowing that pleasures for euermore are at thy right hand, but are not content to follow thee, they all defire to raigne with thee, but not so to suffer with thee: but this is a preposterous way, it is to divide those things which the Lord here hath joyned together, except first wee suffer with him, wee shall not hereafter raigne with him.

Secondly, let vs marke here the different courses of the Christian and worldling, the Christian by temporall trouble goes on to eternall glory, the worldling by temporall glory goes on to eternall shame. If yee goe to the Schoole of Ielus, the first A B C of religion taught you there, will be this, If any man will be my Disciple, let him denie himselfe, take up his Croffe and follow mee: if yee goetothe Schoole of Sathan, the first ABC of Atheisme taught there is this, All the kingdomes of the world will I ging thee, if then will fall downe and worship mee. The Lord less through light and momentanie afflictions, leades his children to an infinite waight of glory; but Sathan through the present perishing pleasures of sinne, leades his miserable captines to euerlasting paine: therefore it is said by our Sauiour of the one, bleffed are yee that mourne, for yee shall be comforted: and of the other, woe be to you that laugh now, for yee shall waile and weepe.

As there is no comparison betweene these two, so blessed shall wee be if wee make choyle of the best. Moles effecmed the rebuke of Christ, greater riches than the treasures of Egypt: because he had respect to the recompence of reward: and shall not wee reioyce in our present afflictions. confidering they are the way vnto our glory? if wee fowe in teares, wee shall reape in ioy. The end of the godly is better than their beginning, for the light of the righteous encreafeth more and more, like the Sunne unto the noone day, they begin with teares, and they end with joy: but the light of the vvicked is like vnto the light of a candle, it shineth for a while, and incontinent ends in stincking smoake: as Baltafars banquet was concluded with a cup of wrath, so all the pleasures of the wicked ends in paine. At that banquet in Cana, the Lord lefus brought in the finest vvine hindmost, but Sathan doth with his miserable banquetters, as the gouerner of that feast speakes, he presents his best first, and after when they have well drunken, brings in that which is worfe; in the entry hee prefents the deceitful pleasures of finne, but dolefull and lamentable is their end: for what better portion can hee give vnto them, than is prepared for him elfe? he is referued to blackneffe of darkneffe, tribulat on, and anguish of Spirit, terrour and horrible wrath, shame and endletle confusion is prepared for him, and all those who are portioners with him.

Math. 5.

Luke 6. 25.

The end of the Christian is better than his beginning, not so with the worldling. P/al.

Pro.

Dau

Toba.

Thirdly.

That Gods dearest feruants haue bin hardly entreated in this life yee may see in the Patriarcks,

Thirdly, wee marke here Gods wonderfull dispensation in his working, in that he entreates those men most hardly in this life, who are most deerely beloued of him, even his fonnes, and his excellent ones. If yee goe vp to Abel, ve thall fee the first fincere worshipper of God mercilelly murthered by his brother Cain : come downeto Abraham, named by the Apostle, the Father of the Faithfull, and ye shall ice, albeit the Lord bleffed him, yet he wanted not some to curse him: Moses albeit he was faithfull in all the house of God, and received this praise that such a Prophet rose not before him, yet how often was his foule vexed with the vnjust murmurings of his people against him? If yee looke to the Prophets, our Saujour lets downe a compendious description of their suffering, in that rebuke of the Iewes, whom of the Prophets have not your fathers killed? and againe, when he cals Ierusalema Citie which killeth the Prophets. and froneth them who are fent vnto her.

Prophets,

And in the martirdome of the Apostles.

And as for the Apostles, like as they were the witnesses of Christ by preaching, so also by suffering. It is recorded by many, that Peter was beheaded by Nero at Rome, and that his brother Andrew was crucified with his head downeword, by Egens in Patris, where he hung for the space of three dayes, converting many to the faith of lefus. Saint Luke testifies that James was beheaded by Herod, and John was banished by Domitian, into the Ile Pathmos. Phillip borne in Bethsaida, is bound to the Crosse, and stoned to death in Hierapolis. Bartholomer among the Indians, hath his skinne pulled off, and fo martired by Afringes. Thomas after long preaching to the Medes, Perlians, and Bactrians, is at length thrust through with a speare, because he refused to worship the Sunne, and so strengthned in the faith, dyed for the Lord Iesus, whose resurrection he could not beleeue till hee put his fingers into the holes of his fide, which was pierced with the speare for him. Simon the Cananite was flaine under Traian, both because hee was a Preacher of Iefus Christ, and accused to be one of the linage of David. Matthias

Matthias that was chosen by lotin the roome of Indas, is stoned to death by the Iewes. Maishew the Euangelist beheaded in Egypt, and Marke drawne through the streets of Alexandria till he dyed. Luke was hanged on the branch of an Olive tree, and Paul beheaded by Nero.

Of all thefe, first we learne, that we are not to take afflictions as Testimonies of Gods anger against vs. seeing we see that by them, the Lord hath exercised his best beloued seruants ever from the beginning: wherefore shall wee thinke strange concerning the fiery tryall, if the Lord should send it among vs to proue vs, as if some strange thing were come vnto vs. seeing affliction now is vitatrita, a trodden path by all the godly that have gone before vs? and therefore let vs

not refuse the chastiling of the Almighty.

Secondly, let vs not feare least by affliction the light of the Gospell should be extinguished. It is not with the kingdome of Christ, as with other kingdomes, they are weakned and worne at the length by trouble, but it encreafeth and flourisheth by it. Where other trees wither in Winter, the Palme continueth greene; other bushes are burnt with fire, but the bush wherein Iehouah appeares is not confumed thereby; other barkes are overturned by the vehement invadation of waters, but the Arke of the Lord thereby is exalted. Neyther is the Lord a prodigall weafter of the lives of his Children, but a wife and provident bestower of them then only when he sees that their death may be more profitable to his glory, their comfort, and edification of his Church, then their life can be. Therefore fild Tertullian that the bloud of the Martyrs was the feed of the Church. and after him Cyprian marked it, quo plus fanguinis effusium eft, eo magus fidelium efflornit multitudo, that the more Christian bloud was shed, the morethe multitude of beleevers flourished; so that the Romane Empyre was not so much enlarged in the space of two hundred and forty yeares, by the violent shedding of the bloud of others, as yvas the Church of Christ by patient suffering the shedding of her Sufferings are no testimonies of Godsanger.

1 Pet. 4. 12.

Other Kingdomesare weakned with trouble, but the kingdome of Christ encreafeth by it.

Cyp. de dupli. martyr.

owne bloud, that fruitful Vine which bath forung out from that bleffed flocke refus Christ, the more it was cut by the bloudy knife of cruell persecuters, the more hath it flourished.

The wicked haue croffes but not Christs Croffe.

Gen. 3.19.

Barn, apil. ad Abbat, Clun.

The three perfons of the Trinitie are faid to fuffer with the Godly.

Acts 9.4.

1 Pet.4.14.

Cir.catec. 16

Cip.lib. 2. Epift.6.

Three things required to make our fufferings fufferings with Christ.

Againe, we have here this comfort, that the fufferings of the godly are sufferings with Christ. There is no man in the world, who wants his owne croffe; even they vyho have their fattest portions in the earth, have it not without many forrowes, by vertue of that curle, in the fixeat of thy brow halt thou eat thy bread, till thou returne to the earth; and herein they are but miferable, ve portantibus (rucem of non sequentibus Christum, woe is vnto them who beare the croffe, and follow not Christ; comfortletse, fruitlesse, and endlesse will their sufferings be. But as for the godly, they are fufferers with Christ, they suffer not alone; if Joseph goe to the prison, the Lord shall goe with him; if the three Children goe to the fire, the fourth, like the Sonne of God shal go with the. God the Father protests that in althe troubles of his Children he was troubled, & that he hath fuch a tender feeling of their afflictions, that hee who toucheth them, toucheth the apple of his eye: and the Lord Iesus the Sonne of God, when his Saints at Damascus were persecuted, cryed from heaven to the persecuter, Saul, Saul, why persecutest thou me? And as concerning the holy Ghost, the Apostle testifies. Bleffed are yee if yee be railed up n for the name of Icsus, for the Spirit of God and of glory rests on you: which on their part is enill spoken of, but on your part is clorified. Thus we fee, quam magnos habeamus commilitones, how great & strong fellow-warriours we have to affist; the Lord being so present with vs, non vt fernos suos spectet tantum, sed ut ipse lutterur in nobis, that he doth not onely behold his servants in their conflicts, but hee himselfe also doth wrestle in them.

Where, for our further comfort, if any man be defirous to know, whether his fufferings be fufferings with Christ or not, let him consider these three things: first, how lesus

received

received the Croile as a cuppe gluento him on of his Fathers hand, neither looking to India that betrayed him, nor to the lewes that purfued him. Secondly, her received it nor grudgingly nor impatiently, but with an humble fubmillion of his will to the will of his Father. Thirdly, her fuffered for this end, that he might abolish fin, and destroy him who had the power of death. If these three concurre in thy sufferings, thou mayest be sure they are sufferings with Christ: first, if passing by the instrument of thy trouble, thou looke to the hand of God, tempering and giving it with thee: secondly, if thou receive it with a humble submission of thy spirits him who is the Father of Spirits and thirdly, if it worke in these a mortification of thy sinfull suffand affections.

And of this wee have to make our vie in all our afflictione inward, or outward: and first concerning inward afflictions, if at any time it please the Lord to exercise ve with fearefull agonies of Confeience, let ve looke vnto G o b, who kits and makes aliue, who calls downe and railes vo: let vs for a while beare his indignation, heabides but a nioment in his anger: if wee finde that by them we are more humbled, wakened out of securitie, and stirred up more feruently to pray, and that the life of finne is weakened in vs. let vs be out of all doubt, that thefe inward troubles are fufferings with Christ; whose soule for our sinnes was heauie vnro the death, and his body did fweat blood, through the vehement anguish of his spirit. And as for outward sufferings, they are either fuch as concernes our Nome, our goods, or our persons. As for those which concerne our name: it is a fingular pollicy of Sathan, to beare downe the children of God, in the estimation of others; ve qui conferent tie fue luce clarefount, alsonis rumoribus fordidentur that they who are glorious in the light of their owne conscience, may be made filthy by the falle reports of others; and formade vnprofitable to doe others the good that they would : but let vs in such tentations learne from David, to looke vnto

Comfort against inward Afflictions.

Comfort against outward
Afflictions
which wee suffer either in
name,
Ambrose.

Q3

God,

God, and not to Shimei, vling the vndeserued contumelies of men, as profitable meanes to worke in vs that inward humiliation, which our manifold sinnes, though not against man, yet against God requireth of vs: so shall we suffer with him, who being the innocent Lambe of God, sustayned neuerthelesse great contradiction of sinners, reproched to be one possessed with a Diuell, notwithstanding that hee was the very sonne of God, filled in his manhood with the holy Ghost.

Or in our

Iob 1. 21.

And as concerning the losse of worldly goods, who ever be the instrument, learne thou to take it as a cup out of the hand of thy heavenly Father, after the example of 106, who passing by the Sabeans & the Caldeans, looked to the hand of God, the Lord hath given, and the Lord hath taken, (laith he) blessed be the name of the Lord. It is not for lack of soue that the mother withdrawes from the Childe the vie of the pap, but that she may acquaint him with stronger meat; and if the Lord take from vs these transitorie things, it is not because we are not beloued of him, but that we may set our hearts upon those things which are more waighty and permanent; which if we doe then are our sufferings, sufferings with him, who being rich became poore, that in all things we might be made rich in him.

Or in our perfons. Heb. 12.9. And the same are we to doe in those troubles which wee sustaine in our bodies: for if (as the Apostle saith) we have had Fathers of our bodies who have corrected vs, and wee have given them reverence, should ween or much rather be in subjection to the father of Spirits that we might live? and if wee can yeeld our bodies to Phistitions to be cut or burnt at their pleasure, how much more should we submit them to the Lord in all humble contentment to be chastisfed, as hee will? seeing he protests himselfe he doth it not, but for our singular profit, that we might be partakers of his belimfle.

In trouble it is expedient to looke vnto the end thereof. We shall raigne with Christ.] Worldlings wrestles for their corruptible crowne, as vncertaine whether they shall obtaine it or no, but it is not so with the Christian, wee runne not as

vncer.

vncertaine, wee are fure that if we fuffer with Christ, wee shall also raigne with him though for the present no trouble be sweet, yet is the endthereof most comfortable: and we are by the cies of faith to looke vnto it, lest our present manifold tentations drive vs vnto impatience, for as hee that going through a strong running river is in danger to fall and drowne by reason of the distinctse of his braine, vnleffe he fixe his eyes vpon the banke; so shall we be ready to faint in affliction, valetlewee looke to the comfortable end thereof. If we shall looke to Lazarus vpon the dunghill, and lofeph in the prison, what can we judge them to be but miserable men? but if we consider their end, we shall see the one in Abrahams bosome, and the other raigning in great glory under Tharaoh in Egypt; then shall we say, verely there is fruit for the righteous, and vve shall find it true, which here the Apostle faith, that if we suffer with Christ, wee shall alforaigne with him.

Verse 18. For I count that the afflictions of this present time are not wer; by of the glory to be renealed.



He Apostle here subioynes an amplification of his first argument: we shall not onely (faith he) raigne with Christ, but raigne in such a glory, as doth so far furmount all our present fuffrings, that if they be weighed together in a ballance, the

one shall be found but light in regard of the other.

For I count.] The word the Apostle vseth here,imports thus much, after reasoning I conclude, or, afteriust reckoning, this is the fum which I collect and gather: here then are two circumstances which greatly amplifies his purpole, one that hefets not downe this as an vncertaine opinion, but as a most fure conclusion gathered out of good reason. And againe, that it is the conclusion of such a one, as by experi-

Amplification of the first principall argunient.

Hee that tafted both of present fufferings and of glory to come, giues his judgement here of both.

The one he tafled in his iourney from Ierusalem to Illiricum, the other in his iourney from Earth to Heauen.

experience knew both; what experience the Apostic had of our present suffering, he telleth vs. 2 Cor. 11. what experience he had of the glory to be rewealed, he tels vs. 2 Cor. 12. fo that his words wee are to confider this yvay, let other men count and reckon as they will; this is my reckoning, who have proued them both, there is no comparison betweene them. What knowledge he had of the vveight of our present sufferings, he tels you by a three-fold vniverfalitie: first, that hee had suffered all kinde of crosses, hunger, thirst, colde, nakednetse, rods, stonings, imprisonings: fecondly, that he fuffred in all places, in the fea, in the land, in the Citie, in the wildernes, where ever he came to preach the Gospell, there was he persecuted by some one fort of trouble or other: thirdly, that hee suffered of all sorts of persons, both of the Gentiles, and of his owne nation, both of open enemies, and of falle brethren. Againe, as for his experience of the glory to be reuesled, he tels you how he was taken vp into Paradife, and there heard fuch words as cannot be reuealed. This conclusion therefore is the more to be esteemed of vs, because he who gives out this judgement of the excellency of the one about the other, is fuch an one as had experience of them both, he made a fourney on earth-from lerusalem to Illiricum, all which way preaching the Gospell, hee suffered many afflictions; he made another journey from Earth to Heaven, whether in the body or out of the body, he could not tell, and there hee law that inutterable glory: and comparing with himselfe these two together, hee gives out this for a finall sentence, that all our present afflictions are but light, in respect of that infinite weight of glory to be reuealed. As for worldlings, we are not to fland vpon their testimonie, for as hee cannot give out right fentence betweene two parties that heares not both their causes, so cannot the worldling, who knowes something both of the pleasures and sorrowes of this life, but nothing of the loyes which are to come, comfider how farre the life to come is to be preferred before this:

and the fore albeit in the conclusions of his heart he gives out fentence in favour of the life prefent, we are not to regard it, because hee hath not heard nor considered, that which tends to the commendation of the other.

Wee fee then here, how that our strength in troubles is greatly encreased by the fight, at least by the certainty of that glory which will be the end of our trouble: this fight made the Apollie countlight of his present sufferings: let Stephen have his eyes in prayer to fee the Heavens opened, and Iefus standing at the right hand of God,& he shall not be moved with the stones which the Iewes violently throw at him: let Mofes fee him who is inuifible, and he shall not feare Pharaoh; let him fee that recompence of reward, and he shall be better contented to suffer rebuke with the people of God, than to enjoy the treasures of Egypt: this is that which made the Martyrs stand exulting and reloycing,euen then when Infidels tormented their bodies. If they had beene in the body, they had felt the payne, and it had difquieted them, wunc vero non mirum fi exules a corpore, delores non fentiant corporis, but now no meruaile that being out of he body, they felt not the dolours of the body: and where thinke yee was then the foule of the Martyr? certainly in a fure place, even in Petra, in the rocke inuincible in the bowels of Christ, non sua sensit, dum Christi vulnera intuetur, hec feeleth not his owne wounds, while as stedfastly hee fixeth his eyes upon the wounds of Christ, neither will hee be afraid for the lotfe of this life, who hath laid hold vpon eternall life, and is made fure of a better.

Let ve therefore pray vnto God diligently, that our eyes may be opened, to see the riches of that glorious inheritance, that as wee speake and heare of it, so in like manner wee may see and feele it, for the sight thereof makes all trouble easie, yea causeth the bitternesse of death to passe away; if the world threaten vs with her terrours, let vs remember they are not comparable to Godsterrours; let vs not seare them who bill the body and are able to doe no more,

How the certaintie of the glory to come mittigates our present troubles.

Ber in Cant.

It should make vs despite both the threatnings and allurements of men.

Mat. 10.8.

Men cannot give vs fo much as they would take from vs.

How afflictions are Gods wine-preffe to the godly, to preffe out and make manufest his grace in them.

But woctothe instrument of their troubics:

but let us feare him, who is able to cast both soule and body into hell fire: Minatur home carceron, & Deus gehennam? for what comparison is here when a man threatens thee with prison and God threatens thee with hell? And if agains the yvorld promise reward, and allure vs with her pleasures, let vs remember they are not comparable to Gods pleasures. In all fuch tentations wherein wee shall be solicited to loofe a good conscience, for the gaine or glory of the world, let vs answere our tempters, as those forty Martyres answered the Emperours deputy, who by promising many rewards would have entifed them to make Apoltatic from Iclus Christ , putas ne te tantum posse dare, quantum eripere contendis? thinke ye (fayd they) that ye are able to give vs. fo much as yee would take from vs? non accipimus honorem unde nobis nascetur ignominia, vve will none of that honour out of which ignominie and shameshall arise vnto vs: a worthy answere indeed; for though wee should gaine the vvhole world, and loofe our owne foule, what recompence can that be vnto vs ?

Affliction.] The Apostic commonly by two names expreffeth our troubles: sometimes he cals them Alweec. and sometime \u03a regard of the malice of our perfecuters who preffe vs.and are vnto the Godly the Wine-preffe of God, to preffe out that fap and juyce of grace which is in them, which how euer they doe for the worlt, the Lord turnes it vnto the belt. making thereby, that grace which lurked in them before, manifest vnto others, like vnto the good Wine berryes of God, the more they are preffed, the more the liquor of grace distilleth from them, and the sweeter fauour of life, to the edification and strengthning of all their brethren. But let their perfecuters know, that how ever this triall of the faith of the Godly shall be found vnto their honour & praile, arthe appearing of the Lord Iefus, the fruit which they shall reape of their labour, is tolde them by the Apoflie, it is a righteous thing with God to render vengeance to them who troubles you, for every cup of trouble which the wicked fill vnto vs, they fill with their owne hands another cup of wrath vnto themselves, which how ever for a while they set by them, yet, as the Lord liveth, they shall be compelled in the end to drinke them out: thus we see why our troubles commonly are called pressings. The other name is sufferings, and so they are called in respect of the Godly, who beare them like the Lambes of Iesus, patiently and meekely, without grudging, or murmuring.

Where we are still to be admonished that the sufferings which end in glory, are those that are sufferings with Christ, many are ambitious of fuffering, and takes wo the croffe beforether be called vnto it, like those Circumstationer in the dayes of Cyrian, but certainly, glory growes not out of cuerie luffering, we must not suffer as contentious men, or vaine glorious; that God will bleffe an humble flying in trouble. rather than a prefumptyout flanding, wee may fee in Perex if we compare him with the reft of the Disciples for he fell more fearefully than the other. It is neither for vs to decline the Crotte of our Mailter for fowe shall-be found not to be his Disciples; neither yet in the heate and pride of fich underrake to beare it dealt mobe found prefumptuous. and God punish vs. It is properly marked by Storian, that the first Martyres slaine for Christ were Infants, teaching all that are to come after, what manner of menthe Martyres of Iclus should be namely fuch as in regard of the cause for which they fuffer are innocents, and in regard of their affection, are meckeand limple and research

Of this prefent time. In the original it is, of the time which is now. Hereby the Apostle will teach vs that our afflictions are but short, and endures but a while, the rodde of the wisked shall not like for ever upon the backe of the righteout: the time of our trouble in holy Scripture is called sometime a day of tryall, and sometimes an houre of tentation. As our Sauiour said to the three Disciples, Can yee not match with me one houre of oney hesay to ye all, as oft as we

Euery fuffering renders not glory.

The time of our trouble short, called an house or a day.

Pfal: 123.

Math. 26. 40.

faint

faint under trouble, Can ye not fuffer with me one houre? It was the comfort that Athemation gaue to the Church in his time, that Inlan should be but Nubecuto cito transforma, a storamic little cloud, that would quickly passe by; and it is certainly true, both of our troubles, and of all the instruments thereof, let vs waite a while on our God with patience, and we shall see them no more.

How our life is but the life of a moment.

This shortnetse of our afflictions depends youn the breuitie and vanitie of our life, which in the estimation of Gods spirit is so short and vaine a thing, that he vouch fafes not the name of life vpon it, without fome refriction, Indeed it bewitcherhosfo, that in our falle imagination we conceit there is more folidire and continuance in one yeere that is before vs then in tenne that are past by vs; the time which is past is gone away like a thought, and that which is to come wee thinke inlonger, then indeede by experience we shall finde it. Burthefoirit of God, who belt knowes it, gives winto it the namooblife, as Haid, with a restriction, he cals it a momencanitalife, it isbut a moment wherein we live; if we judge aright we have no more: for as for the moments which are past, they are dead to thee, and thouto them, and as for the moments which are to come they are uncertaine, and thou canfror be faid to live in them; fo that no more is left to thee wherein thou canst truely say I live, but a moment, and this alformult shortly goe away and give place to another. that to by fuccestion of moments one vnto another, thy filly life may be prorogued for a while.

But this shall yet better appeare, if we consider those similitudes by which the spirit of God describes the vainitie of this our mortall life. Patient /36 compares the life of man vnto the Weavers shuttle, which scarce is in at the one end of the web, which it is out at the other, and hee that lookes vnto it, can hardly perceive it. Hee compares it also to the winde, that quickly flyeth by vs, and to the cloud, which speedily vanishes, to a Post that runnes diligently and rests not till he come to his end, to an hungry Eagle in the ayre,

Sacred fimilitudes, by which the holy Ghost shadowes the vanitie of our present life. Iob 7.6. Iob 9.

who

who feeing her pray a farre off flyeth speedily vpon it : to a flower that flourishes at once, but with easincontinent; and last of all to a ship sayling in the sea before the winde, which for the present is seene, but within shore space appeares no more, yea doth not leane behind her any footstep or token that any such thing was there; and as it is with them who faile in her, that how ever they change their action, yet goe they on in their course toward their wished Hauen: so is it with vs, doe what we will, whether we cate, or wee fleepe, we are hasting alway toward our ends. The Psalmist againe compares our life to a spanne or hand-breadth: to the graffe which groweth vp in the morning, and is cut downe in the euening: to a sleepe which slips away before wee can know what we were doing init: to a dreame, which of all things is most fickle and vaine: to a thought, which is not well begun, when it is ended : and last of all to a declyning shadow, as is the shadow of the Sunne in the setting, which a man shall see on the top of a mountaine lesse and lesse, vanishing, till it be no more. The Apostle S. Paul compares our life to a race, and Saint lames compares it to a smoke or vapour.

Thus we see how little the spirit of God esteemes of that, whereof all the sonnes of Adam accounts so much. Our finne hath shortened our dayes, and made them miserable; the pleasures of this life are worme-eaten, and the glory of flesh is but like the gourd of Ionas, which the one day growes vp, and the next day is confumed by the wormes. If Salomon who proued all the pleasures this life could yeeld, after tryall of them, cryed out all is vanitie; if Iob when his wealth had worne from him, looking to his fore-patfed dayes was compelled to conclude, I have had for inheritance the months of vanitie: what, shall wee looke to finde more comfort in this wretched life, than those men of God before vs haue found? let vs not thinke it, if we feeke our comfort in her perishing gaine or glory, wee shall lament at the last; wee haue fished all night, and haue taken nothing; we haue wearied

Iob 14.

Pfal. 90.

The pleasures of this life are worme-eaten.

Iob 14. 5.

He hath fewest yeares who hath lived most yeares. wearied our selues, and it doth not profit vs.

O what a filly life is this ! qua vinendo decresit, which in living weareth away, and that which is worfe, not onely fodainly goeth away, but also transeunde nos terit, wearies vs in the going by, and makes vs euer the longer the leffe: and more of her daies this miserable life hath lent thee, the fewer thou hast. Worldlings accounts them who are aged men of most yeares, but that they count wrong shall be made cleare by this similitude: I admit, that one who had in his purse ten thousand pounds, hath wasted all to one, will any man fpeaking of him, call him for that a man of great riches? the most they can say, if they speake in truth, is that once he was wealthy, but now is become poore. It might have beene faid of him who now is aged, when he came first into the world, that he was a man of many yeares; for then he had fifty, fixty, or seauenty yeares, as it pleased God to number them to thec: before to be spent, but now the more of these yeares thou half received, the fewer thou half remayning vnto thee, so deceiveable a thing is this life, that when she gives vs most she leaves vs least. Non enim accedunt nobis anni, sed discedunt, for yeares doe not so come to vs that they bide with vs, but that they goe from vs.

The word ex-

which being waighed in a ballance are found equall, and so his meaning is, that our present sufferings are not of equall weight with that glory. Wee will not here stand out of this place to dispute against the doctrine of merits, which might be destroyed by an argument a consequenti, onely wee will answere that sophisticall reason, which the Iesuits in their marginall notes on this place vse, to stablish it: the workes of Christ cannot be denied to be meritorious, for the works of men are the workes of Christ, being done in them by the spirit of Christ, therefore are they meritorious. That the workes of Christ are meritorious wee denie not, understanding thereby his personall workes, that is, those which as Mediator he did in his owne person, in his owne blessed

body.

Onely the perfonali workes of Christ are meritorious. body, while he was upon earth: he bare the punishment of our sins, by the once offering up his blessed body upon the Crosse, he made an attonement for us, and satisfied his Fathers justice, by himselfe he hash made the purgation of our same, and so in his owne body hath sinished and perfected that action of meriting; there needes no more to be done, neither by himselfe in his owne body, nor by himselfe in the bodies of his children, for meriting grace and life to them who are his, then that which he hath done already in his owne blessed body.

As for the vvorkes therefore vvhich by his holy spirit he works in good men, hee doth them not a supplements to his most persect personal merits, for so his personal merits should be sound vnsufficient, vvhich were blasshemy to thinke: but he works them in the godly as effects of his vertue, vvhereby hee communicates to them those benefits, vvhich once in his owne person he hath persectly merited, to wit, righteousnesses, and life, and that for the beginning and finishing of their conformity with him.

Secondly, those workes which Christ by his spirit works in vs, are in such fort wrought by him, that they are not wrought without vs. & therefore cannot be perfectly holy, and consequently meritorious. As the sountaine is so must the water of the spring be; as our sclues are so must our works be: wee our sclues in a great part are vncleane, and vnregenerate, what worke then perfectly cleane and holy can be done by vs?

But leaving them and their errour, let vs marke here for our instruction, that the inequality betweene our present sufferings and that glory, consists in these two, the one are light & momentary, the other of an infinite weight and eternalliand as our suffrings for these respects are not worthy of the glory to be reuealed, so are not the present perishing pleasures of sin of any worth to be compared with that infinite weight of eternall wrath which is due to them. As the seauen yeares of Famine in Ægypt did eate vp the

Workes of grace in regenerate men are not supplements of Christs personall merit.

They are not pure and perfect.

Our present vaine and sinfull pleasures requited with an infinite weight of wrath.

former '

former seauen yeares of plenty, so shal the endletse forrowe's of the wicked, make all their former pleasures to be forgotten: the dayes shall come vpon them, in the which they shall lay, I have no pleasure in them. Oh that men could consider this double loffethey incurre by continuing in their finnes: Esau fold his birth-right for a mease of pottage; and Adam lost Paradise for an Apple; and thou more to be lamented, that becomes not wife by their example, loofes like a foole that glory to be reuealed, for a floure: for what better are the best things of this world, than the floure of the Rose. which wanteth not the owne thornes, and vermine; being plucked in the garden it withers in thy hand before thou canst bring it home to thy house; and yet for the like of these thou doest forgoe those things which are aboue, and more then that, redeemes those shadowes, by bringing vpon thy selfe that infinite weight of wrath, which is to be vponall the children of disobedience.

fee,

Comfort comes fometime before trouble, fometime in trouble, but alway after trouble, to the godly.

Iohn 16. 20.

Of the glory. The end of our present sufferings here wee fee, it is glory. Tee shall weepe and lament (faith our Sauiour) and the world shall resorce, yee shall forrow, but your forrow shall be turned into ioy. Sometime God gives his children notable comfort before trouble, as Elias received a double portion before his forty dayes fasting, Peter, lames and John faw the glory of Christ transfigured on Mount Tabor, before they faw his fearefull and bloudy sweat in the garden: it pleased the Lord by the sight of the one to confirme them. that the light of the other should not confound them. Somtime againe the Lord in the middest of trouble gives his children such comfort, as deuoures all their present sorrowes; to Pet rin the prison there appeared an Angelland a light shining round about him; and laceb banished from his Fathers houle, sees a more comfortable vision at Bethel, than any that ever hee had seene at home: but albeit the Lord deales not alway with all his children, as hee did with thefe, yet are they all fure of this comfort, glory shall be the end of their fufferings.

To be renealed. The Apostle callethit a glory to be reuealed, hee telleth vs in another place, that it is prepared already, yea, it was prepared before the foundation of the world, but it is not yet reuealed : beatitudo illa comparari bic potest, possideri non potest, that felicitie may be obtayned here, but cannot be possessed here. Ne itag, quaras in via, quod tibi fernatur in patria, seeke not therefore that in the vvay, which is kept for thee, till thou come to thy countrey; let vs polfesse our Soules in patience; waiting for that, which in this life is neyther reuealed, nor can be pollefled, Mifes belought the Lord to shew him his glory, and he receiued this answere, No man can see it and live: and vyhen that glory filled the Tabernacle, it is faid, that Mofes could not enter into it. Seeing it is fo that our wretched nature can notabide that glory, and we cannot live and fee the Lord, let vs prepare our selues with joy and contentment to dye, that we may fee him.

And in the meane time, by that glory which God hath reucaled in his workes, let vs judge of that which is not reuealed; if these workes of God vyhich wee see, be so beautifull, what shall weethinke of those we see not? out of all doubt, among all the workes of God, those which are inuifible, are most excellent, as the body of man is a beautifull vvorkmanship, but not comparable to the soule. This glory I count it the highest degree of eternall life : the first is, Righteousnelle; the second, Peace; the third, Ioy; the fourth is Glory: Righteousnesse breeds Peace, and Peace breedes Ioy, and our Ioy shall be crowned with glorie; if the doing of the workes of righteousnelle bring such comfort to the minde, as the godly finde in experience, how shall our comfort abound when we receive the reward of righteoufneffe, which is Glory? Si sic bonus es quarentibus te, quilis es ussequentibres? if thou Lord be fo good to them who feeke thee. what shalt thou be to them who finde thee? we may be affured that these first fruits of the Spirit, and the earnest of our heavenly inheritance, wherin now stands our greatest comfort

Our glory is prepared but not reuealed.

Aug.de San-Etis.ser. 46.

Exod. 33. 18.

Exod. 40. 38. Moriamur vi viuamus.

Yet by the glo. ry reuealed we may judgeof that glory which is not reuealed. Aug. de temp. [er. 99.

Ber in Cant, fer 47. God is good to them who feek him, much more vnto the who finde him. Aug.detemp

We shall see much more in heaven, than we can heare of it.

Basil, bexam.

Meditation of the Glory to come recommended to vs.

Aug.de verb.

comfort, shall appeare as nothing, when that matte of glory shall be taken vp, and communicated vnto vs. As the light of the Sunne, when it arifeth, obscures the light of the Moone and Starres: to that glory when it shall be reuealed, shall obscure those our joyes, which now we esteeme to be greatest : Adeo enim pulchra est facies illa, vt illa vifa nibil alund poffit delettare, for, to pleasant is that face of God, that they who once fee it, can be delighted with no other thing. The Queene of the South heard very much of Salomons wisedome and of the glorie of his Kingdome, but as the confesseth her selfe, the halfe of his glory was not told her; and so shall we one day not onely say with the Pfalmist, As wee have beard, so have we seene in the Citie of our God, but shall be compelled to acknowledge that the glory prepared for vs, by innumerable degrees excels all that ever we heard of it, Semper enim majora tribuit Deus, quam promittit, for the Lord our God gives alwayes greater things than he promiseth.

And yet albeit we cannot speake of it as wee should, let vs meditate vponit as vvec may, vvhere the Apostle is silent, who can speake? when hee was rauthed to the third heavens, hee heard fuch words as hee could not viter; and againe, the eye neuer faw, the care neuer heard those things which God hath prepared for them who loue him: facilities invenimus quid ibi non fit, quam quid fit, it is more casie to tell what that life is not, than to tell what it is : yea certainly the Lord would neuer vie it as an argument to comfort vs in trouble, were it not that it is his will that wee exercise our mindes in the confideration thereof. When the Lord first promised to give Abraham the land of Canaan for inheritance, hee commanded him to rife, and walke through the land to view the length and the breadth thereof, albeit he was not to put him in a present possession thereof, yet the Lord will have him to view it, that the fight of that which GOD had pomised, might sustaine and comfort him, till the day of possession came : so vvec, though vvee be not presently

presently to be entered into possession of our heavenly Canaan, yet feeing the Lord hath fo commanded vs, let vs now and then goe with Moses to the toppe of Pisgah, and view it; that is, let vs separate our soules from the earth, and ascend by prayer and spiritual meditation, and delight our selves with some fight of that land, as it shall please the Lord

to giucit vnto vs.

There are foure principall names by which the holy Spirit in Scripture expresses that felicitie of the Saints of God in heaven: first, it is called a life, and such a life, as is eternall: secondly, it is called a glory, and such a glory as is a crowne of glory, and that of infinite vyaight: thirdly, it is called a kingdome, and fuch a kingdome as cannot be shaken: fourthly, it is called an inheritance, and fuch an inheritance, as is immortall, undefiled, and that fades not away. Tell O man what is it thine heart would have? Is there any thing thou louest better than life? is there any better life, then a life of glory? is there any greater glory, than a kingdome of glory ? is there any furer kingdome than that which is thine by the right of an immortall and permanent inheritance? and yet these are the excellent things prouided and referred for them who patiently fuffer with the Lord Jefus Chrift.

But to infift in the words here vsed by the Apostle, let vs confider in them these foure things. First, the excellency of it in the word, glary. Secondly, the eternitie of it, which is to be collected of the secret opposition made betweene it and our present sufferings which are now. Thirdly, the manifestation of it, in this that he faith, it is yet to be reuealed. Fourthly, the veritie and foliditie of it, in that he faith, it is to be reuealed in vs.

First then the excellencie of that life is to be considered. in the word glory. There shall be there no base nor contemptible things, all shall be glorious that is there, and our estare then shall be an estate of glory. Now we see the Lord

but through a vaile, and in a mirrour, but then wee shall see

cy of it.

the

Our estate in heauen expresfed vnder foure most comfortable names.

Heb. 12. 28.

Foure things marked here concerning the life to come.

The excellen-

the Lord face to face, and shall in such fort behold his glory, that we shall be treasformed into it. This change, as witnelfeth the Apostle, is begun by the fight of God, which we haue in the Gospell, for even now me behold as in a mirrour the glory of the Lord with open face, and are changed from glory to glory by the same image, by the spirit of the Lord, but in heauen this change shall be perfected, and wee shall be fully transformed into his holy similitude, so that nothing shall beleft in vs. but that which is his owne workemanship. O how hath the Lord magnified his mercy toward vs! hee hath raifed our honour from the duft, and delivered our foules from the lower hell, & hath made vs fit with himfelfe in the highest places, where we shall be filled with the loves which are at his right hand; we shall drinke of the rivers of his pleasures; in his light wee shall see light, and be transchanged by the light of his countenance.

Forty dayes company with God changed the face of Mo/es, how much more?&c

Mofes was forty dayes with God voon Mount Sinai, and his face shined so brightly, that when hee came downe, the people of Ifrael might not behold him; if forty dayes remayning with God did fo transchange him, how shall we be changed, who shall for ever abide with him, and never any more come downe from him? Our Saujour Christ saith. that the face of the inst shall shine in that day, like the Sunne in the Firmament. O what glory shall be among them all, when the glory of one shall be like the brightnesse of the Sunne? et qualis tunc erit felendor animarum, quando folis habebu clarita em lux corporum? and when the light of that body shall be like vnto the light of the Sunne, how great thinke ye shal be the shining light of the soule? Those three disciples that were with our Lord vpon mount Tabor, were so filled with joy at the glance of his glory which they faw, that they wished they might bide there for ever; how then shall we be rauished, when we shall see that full manifestation of his glory? we shall never defire to remove out of that mountaine of God: another heart shall be given vs. and wee shall become other menthen we are: so that as a

little

Aug. ad frat.in Erem.

If our bodies thall thine as the Sunne, what thall our foules be?

little drop of water powred into a great vessell sull of wine, looseth both the tast and colour of Water, and becomes Wine, or as Iron put into the fire, takes on after a fort, the nature of fire, and as the ayre illuminated with the bright shining Sunne, seemes not so much to be illuminated, as to be light it selfe: so our soules and bodies, when the glorie of God shall shine upon them, shall be so wonderfully transchanged, that after a fort, we shall become pertakers of the during nature.

Befide this the excellency of that glory shal yet better appear, if we confider the companions with whom we shal be glorified: there is the congreation of the first borne, all of them are men of excellent thrength, and dignity, not of bafe linage, but noble indeede; for by their fecond birth they are the Sonnes of God, and Brethren of the Lord Iefus. The Cittizens of Tyrus are described by Esay to have been companions to Princes; but in that heavenly Ierusalem, everie Cittizen is a crowned King, and none but Kings, are freemen of that city, knit among themselves by the band of one Spirit, into fo holica communion, that every one of them accounts the joy, and glory of his brethren, an increase of his owne ioy. It is not there as heere vpon earth, where the ioy of one, is the cause of sorrow to another: the light of the Sun darkneth the Moone, and the light of the Moone, obscureth the light of the Stars; if the one halfe of the earth be illuminated, the other is left in darknesse: but there the light of one augments the light of another, the glory of one shall be the glory of all, every one of them reioycing, not only because the lightsome countenance of God shines vpon themselves, but also because they see their brethren admitted to the fruition of the fame glory.

But among all those, with whom we shall be glorified, there is one companion of our glorie, who about all the rest shall breed vs exceeding delectation, Iesus Christishe man: O with what boldnesse and spiritual rejoycing, shall wee stand in among the holie Angels, when we shall see

All the companions in that glory are first borne, all Noble men, of strength and dignity.

The g'ory of one of them augments the glory of another.

Specially the fight of lefus, Lord of that family, shall encrease our the Lord of the house, the Prince of glory, clothed with our nature! Now we are fure that our Redeemer liveth, and we shall at the last day fee him in our flesh, wee our selves shall fee him, our eyes shall behold him, and none other for vs; and heerein is our comfort, that albeit as yet we have not feene him, wee love him, and reioyce in him with ioy vn-

speakable, and glorious.

Whether we shall know one another in heaven or not.

And of this arifeth vnto vs some resolution of that doubt which commonly is mooued, whether one of vs shall know another in Heaven or no? Shall we know the Patriarches. the Prophets, the Apostles? It is true that these naturall delights which now we have one of vs in another shal vanish: (yet as I have faide) the joy that shall arise vnto vs of the glorification of others, leadeth vs to thinke that wee shall know them. Peter, James, and John, did they not know Mofes and Elias talking with the Lord lefus, albeit they had neuer feene them before? And did not Adam fo foone as hee wakened out of his fleepe, know Enabthat the was bone of his bone, and flesh of his flesh, albeit he had never feen her before? And shall we thinke that the second Adams rettoreth leffe knowledge to his redeemed, than they loft in the Grft Adam?

The confideration of the place shewes the greatnes of that glory.

Last of all, the consideration of the place wherein wee shall be glorified, will lead vs to confider the excellencie of that glorie. As for the place, our Saujour sometime calleth it Paradife, there being no meeter place in the earth to fhat dowit, then was that Garden of Eden, the habitation of man in the flate of innocency: fometime he calleth it his fathers house, wherein are many mansions: sometime the euerlasting habitations. The Apostle calleth it the third heavens; a house not made with hands, but eternall in the Heavens, We fee in this composition of the world; that # neft things are fituate in highest places; the earth as grofest is put in the lowest roome, the Water about the Earth; the ayre aboue the water, the fire aboue the ayre, the ipheres of Heaven, purer then any of them, aboue the rest; but the

place

place of our glory is about them all, in the heaven of heauens, which doth not onely note the excellent purity therof, but shewes also what excellent puritie is required in all them who are to inhabite it.

There are three places ( faith one ) wherein the fonnes of God at three fundry times makes refidence, according to Gods good pleasure. The first is in our mothers wombe : the second is this Earth: the third is that Pallace of glorie which is aboue : from the first the Lord hath brought vs to the second, and from the second weerest in bope that the Lord in his owne good time will bring vs to the third. If wee compare thefe three together in time, in boundes, and in beauty, wee shall finde the second doth not so farre excell the first, as the third excels the second. The ordihary time of our remaining in our mothers wombe is nine months, the time of our foiourning in our fecond house is farre longer, threefcore and tenne times twelve months, but in our third house neither dayes, months, nor yeeres shall be reckoned vnto vs. for it is the place of our everlasting habitation.

If againe we compare them in bounds and largeneffe of place, we shalfinde, that as the belly of a woman is but of narrow bounds, in regard of this ample valuerse, so this is nothing in comparison of that high Pallace, wherin are innumerable mansions, prepared for many thousands of elect men and Angels. For if one Starre be more than the whole earth, what is the firmament which containes so many stars? And if the Firmament be so large, what shal we thinke of the heaven of heavens, which hath no limits, within which it is bounded?

And last, if wee compare them in beauty and pleasure, O then what a difference shall arise! When thou wast in thy Mothers bellye, though thy body was indued with those same Organes of senses, yet what sawest thou, or heardest thou there? Every sense wanting the owne naturall object could breed thee no delight; but this thy second house, thou Three places of our refidence: the first is our mothers wombe, the second is the earth, the third is the heauens.

Compared together in time.

Compared in bounds.

Compared in beautie and pleasure.

The feeling of our fecond house is but the pauement of our third house. Luke 1, 14.

Ioim t. 36.

Ahashuerus banquet not comparable to our marriage banquet. Esth.

feelt it replenished with variety of all necessary and pleafant things, no fense wanting innumerable objects, that may delight thee; and yet all the beauty and pleasure of this earth is as farre inferiour to that which is aboue, as it is fuperiour to that which the infant had in the mothers belly. The firmament which is the feeling of our fecond house, beautified with the Sunne, Moone, and Starres, fet in it by the hand of God, and thining more glorioully, than all the precious stones in the world, shal be no other thing, but the neather fide of the pavement of our Pallace. John the Bap. tift forung for ioy in the belly of his mother Elizabeth, when the Lord lesus came into the house, in the wombe of his mother Mary, but afterward when hee faw the Lord Iefus more clearely face to face, and pointed him out with the finger, behold the Lambe of God; when hee flood by him, as a friend, and heard the voyce of the Bridegroome he rejoyced in another manner : fo in very truth all the reioycing that wee have in the house of our pilgrimage, is but like the fpringing of John Baptist in the mothers wombe, in comparison of those infinite loyes wherewith we shall be replenished, when'we shall meete with our bridegroome in our Fathers house, wherein we shall see him face to face and abide with him for ener.

It is written of Abalonerus that he made a great banquet to his Princes and Nobles, which lasted for the space of an hundred and fourescore dayes, and when he had done with that, hee made another banquet to his Commons, for the space of seauen dayes; the place was the outmost court of the Kings Pallace; the Tapestry was of all sorts of colours, white, greene, and blew, fastned with cords of fine linnen and purple, through rings and pillars of filuer, and marble; the beds were of gold and filuer; the pauement of porphire, marble, alablaster, and blew colour the vessels wherein they dranke were all of Gold; all this heedid, that hee might shew the glory of his kingdome, and the honor of his maiestie. If a worm of the earth hath done so much for declaring

his

his begged glory, as raus fhed men into admiration thereof, how I pray you shall the Lord our God the great King; declare his glorie? when he shall make his banquet, couer his Table, and gather his Princes, that is, his Sonnes, there. unto, not for a few dayes but for euer ; not in the outmost Court, but in the inner Court of his Pallace? Surely no tongue can expresse it ; for seeing hee hath decked this world wherein we foiourne, and which I have called the outmost Court of this Pallace, in fo rich and glorious manner, that he hath ordained lights both by day and night to shine in it, and hath prepared a store-house of Fowles in the ayre, another of Beatts in the earth, and the third of Fishes in the Sea . for our necessity ; beside innumerable pleasures for delectation; what glory, and variety of pleafures may we looke for, when hee shall seperate vs fully from the children of wrath, and assemble vs all into the inner Court of his owne Pallace, into the chamber of his prefence? Wee may well thinke with the Apostle, that the heart of man is not able to understand those thinges, which God hath prepared for vs; and therefore will rest with Danid, Blessed is the man whom thou chusest, and causest to come unto thee, he shall dwell in thy Courts, and be fatisfied with the pleasures of thine house.

This being spoken as concerning the excellency of that life, in that it is called a life of glory; the next thing to bee considered heere, is the eternity thereof: for there is here a secret opposition betweene our present sufferings, of which the Apostle here saith, they are suffer now, and betweene that Glory which 2 Cor. 4. hee cals eternall, but heerein we

infift not, having spoken of it before.

The third thing concerning this Glory heere touched, is the clairty and perspicuitie thereof, it shall be reuealed, and not obscured any more, as now it is. Now our life is hid with Christ in God. Now are weethe somes of God, but it appeares not what weeshall be. As our head being the God of glory, came into the world in the shape of a secuent, so his members

If the outward court of Gods pallace be fo furnished as we see, what is the inner?

Pfal. 63.

The eternitie

The clarity perfpicuity of it.

Col. 3. 3.

1. Iohn. 3.

line

Mans life on earth a stage play wherein men are difguised, sceming to be that which they are not

line heere in earth in a contemptible efface, farre inferiour to their glory: therefore Gregory Nazianzen compares the life of man vpon carth, to a frage play, wherein oftentimes the Gentleman appeares in a Beggars weede, and the Beggar comes in with the royal robe and feepeer of a King; in the time of action they cannot be discerned, the honorable person being disguited is euil intreated, as if no honor were due vnto him, and he is placed in the feat of honor, who is not a man of honor : but when the play is done, and the difguising Garments laid away, then euery man is knowne to be such as indeed he is, and returneth to his owneplace : it is even so in this present world, the Sonnes of God appeare in most contemptible shapes, and on the other part, none more honourable than those of whem we may fay with the Pfalmist, When they are exalted it is a shame for the Sonnes of Men. But when the play shal be ended, the Maskes and Vailes that be taken from the faces of men, and every one shal appeare that which he is . the beggarly garment of Lazarus shal be taken from him, he shal be declared to be the Sonne of God, and gathered vnto Abrahams bosome; the purple garment of the rich Glutton, shal in like manner bee laid afide, and then he who feemed honorable in the world. shal be sent ynto Hel, and couered with shame and confusion.

The verity & foliditie of it, it is within vs.

Pfal.

Pfal.

Pro 13.

The last thing to be considered heere, concerning this glory, is the verity and sollidity thereof: it shall not only be reuealed vnto vs, but saith the Apostle it shall bee reuealed in vs, but saith the Apostle it shall bee reuealed in vs, but saith the Apostle it shall bee reuealed in vs, but saith the Apostle it shall bee reuealed in vs, but saith the Mings of the world-ling, the glory of a Christian, and the vaine glory of the world-ling, the glory of Ierusalem is within; the Kings Daughter is all glorious within, but the glory of worldlings is without them, for they either place their glory in the multitude of their attendants, the glory of a King, consists in the multitude of his subjects, if they have no people to honor and obey them, their glory goeth to the ground; or in the testimony and commendation of men, counting it their glory to be praised

of men. As the Camelion lives on the ayte, so live they on the breath of other mens mouthes; if men commend them, they are puft vp, if men speake evill of them, they are cast downe. O filly glory that is made vp and downe by the breath of another mans mouth, surely it can neither be sted sast nor stable. For as the Moone stands never in one state, but changes continually, because it hath no light of the owne, but borrowes it from the Sun, and therefore shineth more or lesse, as it is in aspect with the Sunne, so is it with them whose glory depends upon the testimony of others, their greatnesse is made up or down, according to the praise or distraise of men, but he who with sub-knoweth that his witnesse is in heaven, will place all his reioyeing in the testimony of a good Conscience, for that which at length will be our glory, must be revealed unto us.

Others againe are so soolishly vaine glorious, that they place their glory in their Garments. This is a begd and vanishing glory; from the Wormes Man borrowes silkes, to decore him; from the Sheepe, wool to be his garment; from the Oxen their skinne, to be his shooes; from the Fowles Feathers, to dresse him like a Foole: Thus being clad like Herode on his birth-day, he would seeme to be an honorable man, scolishly rejoyeing in that which is the witnesse of his shime, and should be the matter of his humiliation: thus men having lost that glorie which God gave them in the beginning, Solicite hue of the circumeunt alunde sibi glorium colligentes omni aristone dignissimam, junnes vp and downe with great care gathering from other things a glory to themselves, most worthy to be scorned.

Now to conclude, as we have fome way seene the greatnesse of this glory prepared for vs. so are weeto labour to
have our harts inflamed with such a love and desire thereof,
that we may dispise the best thinges of this Earth as Dung,
and account the greatest glory of sich, to be as withering
grasse in companion of it, & may resolve patiently to bear,

Silly glory of world ings is without the, either in their followers,

Or in their gorgious garments.

Chri. in Mat.hom.4.

Vie of this do crine is to moue vs to exchange things prefent with things to come.

What tafte worldlings have of the ioyes to come

yea, and to reloyce in our prefent afflictions, under hope of that glory to be reuealed in vs. There is no man we fee that will refute to change for the better, he exchanges Silver for gold, and gives lead for precious Hones, though the better hee gets be but in opinion : and shall not wee be content like the wife men of God, to forgo the earth, and the pleafures thereof, that we may enjoy heaven. As for worldlings, it is no maruaile to fee them take a dunghil of earth in their armes, and fay vnto it, Thou art my toy and my portion. for they not beeing illuminated with the light of the liuing. make choyce of that which according to their light they effceme to be best; or if at any time they have tasted of the powers of the life to come, yet are they like those Marchants, who having tafted wines which pleafed them well, refuse to buy them, being seared with the greatnesse of the price which must be given for them:even fo have they their owne joy at the hearing of the word, and hath also their own defires to be glorified with Christ; but when they hear that before they enjoy that glory, they must suffer with Christ, deny themselves, forsake their finfull pleasures, and ceafe from their gainefull trade of wickednes, they give ouer the bargaine, they stumble and fall backe to the former courle of their vngodly life.

The onely cause why we walke slowly toward that g ory is because we know it not.

Ephes.

Pfal.

But affuredly if we all knew those thinges which belong to our peace, but now are hid from our eyes, ten thousand worlds could not keepe vs backe from them; and therefore feeing all the cause of our flow running towards that price of our heavenly calling is in the darknesse of our minds, let vs pray continually that the Lord would lighten the eies of our vnderstanding, that we may know the riches of his glorious inheritance prepared for the Saints: and again, Lord remember vs with the fauour of thy people, and visit vs with thy saluation, that we may see the felicity of thy chosen, and reioyce with the ioy of thy people, and glory with thine inheritance; which the Lord grant vnto vs for Jesus Christs sake.

Verse

Verse 19. For the feruent desire of the creature wayteth when the sonnes of God Shall be renealed.



E have heard hitherto the Apostles first principall argument of comfort against the Crosse. taken from the end of our afflictions, set down in the end of the 17. verle. If wee fuffer with

Christ, we shall raigne with Christ. This argument hee hath amplified in the 18, verfe. We shall be glorified with such a glory as for waight & eternitie shall farre exceed our prefent sufferings. Now he insists still in the same amplification, & he proues that glory must be both a great and a certaine glory. First, because the creature, by that instinct of nature which God hath put into it, waites for the reuelation of that glory, Secondly, because the sons of God who have received the first fruits of the fpirit, by instinct of grace, wait also for it. Now it can neither be a small thing nor yet vncertaine, which God hath taught his creatures both by instinct of Nature and of Grace to long for : but it must be fome excellent and most certaine good, whereupon God hath let the instinct and desire of his creature.

This being the Apostles purpose, the order of his proceeding is shortly this verse. 19. he sets downe a proposition of the creatures feruent defire, to fee that glory reucaled: thereafter he affignes two reasons why they are so defirous of it. The first is, verse 20 taken from the present hard estate of the creature. The next is, ver, 2 1.taken from their future better estate, vnto the which they shall be restored, when the sons of God shall be reuealed: and then he concludes this argument vers. 22. And this purpose he handles at the greater length, because in all the booke of God this subject is not handled saue in this place onely.

For the fersiont. Here as I have faid, he fets downe a propolition of that feruent delire, whereby the creature waites for the revelation of the sonnes of God: and his earnest expectation

The Apostle infifts in the amplification of this glory.

He proues the greatnesse and certaintie of that glory, by two arguments

From the feruent defire which the creature hath to it by the instinct of Nature.

From the feruent desire which the godly haue to it by the instinct of Grace.

The order of his proceeding in the first argument.

A proposition of the feruent defire of the creature expreft by foure phrases.

expectation of the creature he expresset by four every significant phrases: the first word significant such an earnest desire, as we vie to testifie by the lifting vp of our head, and attentiue looking for the comming of one, vv hom we would faine haue; with this hee ascribes to the creature a hoping, and thirdly, a sighing and groning, such as is vsed of them, vv ho lye vnder a heavy burden, whereof they would faine be eased: and last, hee saith, they travaile in paine with vs: thereby declaring the vehemencie of their desire, that it is like the earnest desire of a woman travailing with Childe, who most earnestly wisheth to be delivered.

Waiting, hoping, fighing, groning, afcribed to the creature, to fignific their naturall inclination and inftinct.

All these by a figure and improperly ascribed to the creature, fignific vnto vs, that forcible inclination and instinct of nature, whereby the creature bendeth it selfe to practife that good in the highest degree, for which it vvas made, to the glory of God and good of man, which because it is not permitted to doe, being restrained by a superiour power for the sinne of man, therefore it is described vnto vs fighing and groning, wearie of the present estate, and vvaiting for a better, As wee feethat the needle of the Mariners compate, touched with the Adamant, bath in it this naturall inclination that it seekes continually toward the North, from which if it be restrained by any violent motion, it shakes and trembles continually, as a malecontent, but if it obtaine the owne end, and be once directly fet toward the North, then doth it rest: it is even so with the creature, the heavens and the earth being subdued vnder the bondage of vanitie, and their naturall inclination to good restrained, for our sinnes; cannot rest, but in their owne kinde sigh and grone, waiting for the day of their deliverance, and this inflinct of nature in the creature, is vnto the Lord as a certaine voyce or defire, which hee understands no lesse, than hee doth the voyce of the mouth, or defire of the heart in those creatures, whom he hath indued with reason & sense. This being spoken for the exposition of the words, wee come to the doctrine.

A threefold vie of the creature toward man.

We finde in the holy Scriptures a three-fold vie of Gods creatures toward vs: their first vse is to serue vs, if wee will ferue the Lord; yea, vpon this condition, the Angels are not ashamed to be called our ministers and servants. Their second vie is to croffe vs when we offend God, then they ferue eyther to punish vs in our persons, or to hurt vs in our goods; for when wee will not willingly honour Go D with the first fruits of our riches, but abuse them to the fulfilling of our owne lufts, it is a righteous thing with God to taxe vs against our will, by sending forth his officers and exacters, such as the Caterpiller, and the Palmer-worme, to cate vp that tribute which we owe vnto God, but have refused to pay him. And thirdly, they serue to teach vs : for there is no creature in heaven or earth which doth not teach vs fome leffon: the Emmet learnes vs prouidence, the Fowles of the ayre, and Lillies of the field, teach vs to cast our confidence on GoD: and here the creature is brought in teaching vs to become weary of our present seruitude of sinne, and to long for our promifed deliverance.

This is that miserable estate whereunto man is brought by his apostacie from God. In the beginning man was made Lord and governour of all the creatures; in one day he called them all before him, and gave them names according to their kindes, as one who knew them better in their nature and vertue, then they did themselves, and they all by comming at his call to his Court, acknowledged him, under God, their superiour and Lord: this was a part of mans glory in the beginning, but now falling away from God, he hath also so farre degenerated from his owne kind, that he is become inferiour to the beasts: as Balaams Asse was wifer then his maister; so the creatures in their kind reproduct he foolishnes of man, who was their Lord.

Wanieth.] The word import a continual act of expectation, their expectation expecteth: this carnell waiting of the creature may make vsashamed of our blockish dulnes, that have not our mindes and hearts set continually youn How farre man by apostacie hath degenerated from his originall glory

The waiting of the creature may make man ashamed, who waites not for that glorie,

that

1 Pet. 3.

that day of our redemption, notwithstanding that exhortation belongs vnto vs, that wee should looke for that day and hast vnto it. As the creatures were not made for themselues but for vs, so they shall not be restored for themselues but for vs, for the greater augmentation of our Glory, and if they who shall have but the second roome, long for that day, how should we long for it, for whom that glory chiefly is prepared?

The fonnes of God now are not reuealed.

In regard of their persons, which now are not knowne.

Ioh. 15. 20. 22.

When the sonnes of God Shall be renealed. ] The sonnes of God are now faid, not to be reuealed in two respects : first. because their persons are not reuealed: secondly, because the glory and dignity is not yet reuealed. As for the persons of elect men, it is true the Lord knoweth who are his, and makes themselves also after their effectuall calling to know that they are his, his Spirit bearing testimonie vnto their fpirits, that they are the sonnes of God, he gives vnto them that new Name, which none knowes, but they who have it: but now they are not so reuealed, that they are knowne of the world: For this cause the world knowes you not, because it knowes not him. The good wheate of the Lord is now fo couered with chaffe, and his excellent pearles are locked vp in earthen veilels, the veilell is feene and contemned for the basenetse thereof, the pearle is not seene and therefore not esteemed according to the excellencie thereof: beside this, there are many of the sonnes of God not yet come into the world, and many already gone out of it, whom vvec know not, but in that generall affembly all the Saints of GOD shall be gathered together into one, at the right hand of the Lord Iefus, and shall be clearely manifested, that the wicked their enemies shall know them, and be confounded to behold them.

This learnes vs not to despise other men, because we know not what they are in Gods election. And of this arifeth a warning to vs all, that none of vs despise another, but that even those who for the present are evill, and contrary minded, we waite vpon them patiently, proouing, if at any time God will give them repentance, that they may come out of the snare of the Divell. The sons

of God are not yet reuealed, he that prefently is an enemy in regard of his rebellious convertation, what knowest thou whether in the counsell of GOD hee be one of Gods chofen children or not? And ifhee be fo, thou maift be fure, that ere hee dye, the Lord shall convert him, if not of a persecutor to make him a Preacher, as hee did Paule, yet at least a Professour of that same truth which thou hast embraced.

Secondly, not onely are the persons of Gods sonnes vnknowne, but their glory alfois now obscured, and their life is hid with (brift, they are accounted the off-scowrings of the earth, and intreated in the world, as if they were the only men to whom shame and ignominie did appertaine : yea, their glory is not knowne vnto themselues, euen those who have received the new Name, and the restimonie of the Spirit recording to them that they are the Sonnes of God; whe they looke to their contemptible bodies, and abundant corruption in their foules, they feeme vntothemselves to bee nothing leffe than the fonnes of God. I marke it, that wee may learne to beware of Sathans pollicie, whereby he carrieth vs to judge of our selves by our present efface, which can not but breed in vs horrible feare and doubtings. To this craft let vs oppone that comfort of the Apostle, dearely beloned now are we the Sonnes of God yet doth it not appeare what we hall be, it is but the beginnings, and not the perfection of grace and glory which we have in this life : by the beginnings let ys know that we are the fonnes of God, and where we finde no perfection, let vs not be discouraged, remembring this is the time wherein the glory of the Sonnes of God is not yet reuealed.

We are here againe further to confider, that where the Lord gives vnto the rest of his workes, the name of a creature, hee vouchfafes vpon vs the names of fonnes, shewing vs, that albeit in regard of creation we are his creatures, and come vnder that fame name with the reft of his works, yet now in regard of his grace communicated vnto ys, we are

In regard of their glory which now is obscured. Col. 3. 3.

The Sons of God should not judge of themselves by their prefent efface. 1 John 3.

Comfortable. that where the Lord cals the rest of his workes his Creatures be calleth vs his Sonnes.

much

much more than that which we were by creation, and in that respect more esterned of by him, then all the rest of his workes beside. As a Father countest much more of his Sonne, whom he hath begotten, than he doth of all other things he hath whatsoener: so the Lord our God esteemes more precious ynto him, one of these his excellent ones, whom he hath begotten in his besould Sonne the Lord lesses, than he doth of all others besides. For their sakes hee reproduces Kings, he alters the course of Nature, and turneth yp-side downe the state of things in the world, yea, he shall declare at length that they are his onely treasure: from the time that once he gets them all gathered ynto him, the administration of this world, as now it is, shall cease and take an end.

Our duty 2gaine craues that in our heart we should prefer the Lord aboue all his Creatures. Oh that we could stirre up our hearts to a thankfulnesse toward our God: shall we not honour him as our Father, who hath called us his Sonnes? Shall we any moreser any of his Creatures in our affection beforehim; who hath set us in his heart about all his creatures? Alas, how pittifull is the folly of man, who being ignorant of God, goeth doting after the Creature, as though the workes of his hands were more to be loued than himselfe? Or if there were more beauty or vertue in the Creature than in him who made it? True indeede, they have their owne beauty, Pulchrum. calum, pulchra terra, sed pulchrior qui fecti illa, the Heauen is beautifull, the earth is beautifull, but more beautifull is he that made them: the greatest goodnesse which is in the Creature.

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Verfe

Verle 20. Because the Creature is subject unto vanity, not of it owne will, but by reason of him who hath Subdued it under hope.



He Apostle having fer downe in the former verse a proposition of that feruent desire, wher-T by the creature waites for reuelation of the fons of God, affigneth now two reasons of their defire : the first contained in this verfe, is taken

from the present cuil estate of the creature which now is fub ied to vanity. This vanity as we take it, is opponed to that originall integritie, wherewith the creature was indued in the beginning, and it confifts in these two : first, that the curse of God is laid on the creature for the sinne of man : secondly, that the creature is abused contrary to the owne

will, which is also a consequent of the curse.

As for the firft, the curle of God inflicted vpon the creature for a punishment of man, hath spoiled the creature of original beauty & orginal vertue: the heavens now are beau cifull, but nothing to beautiful as they were by the first creation: the earth alfo is spotted (like the face of a woman-once beautifull, but now deformed with scabs ofleprofie, ) with thiftles, thornes, & much barren wilderneffe, which are the sensible effects of Gods curse vpon it. They have in like maner loft much of their original vertue, though the creature in the owne kind intendit felfe to produce those effects which it might have done by the first creation, yet it is restrained & Subdued by a Superiour power. The neerer the Sun drawes to the end of his daily course, the lesse is his strength, for we fee the Sun in the evening decayes in heat fo it is, the longer by rendution he turns about in his spheere, he waxes alway the weaker : and to vie the similitude of the holy Spirit; 28 2 garment the older it groweth, becomes the leffe beautiful, & the leffe able to warme him who weares it; fo the creatures by continuance of yeares, decreafeth in beauty and vertue.

The first reafon of the ferpent defire of the creature is taken from their prefent hard and enill cffate.

The creature is subject to a two-fold va-

By the curfe they are spoyled of original beauty and vertue.

> Concerning die co

And as fin encreases, so the curse encreases. The finne of man hath brought this curffe vpon the creature, and the daily encrease of mans sinne, makes a daily encrease of the curffe. The first man that sinned was Adam, and for his sake God curfed the earth: the second notorious sinner we read of was Cain, and for his sake God curfed the earth the second time: and albeit the Lord doth not alway tell in expresse words, how everie abhominable sinner that hath succeeded Cain, hath in like manner drawne on a new curse vpon the creature, yet that one serveth for all, to teach vs, that as sinne growes, so growes the curse, and the multiplication of the curse, brings with it a dailie diminution of that originally ertue and beauty, which the creature had in the beginning.

The other part of this vanitie is the abuse of the creature, which is threefold: first, concerning God: secondly, concerning the godly: & thirdly, concerning the wicked. Concerning God, this is a fearfult abuse, that the creature which God made for his glory, is abused to his dishonor; as when the Iewes tooke the gold and filuer which God gaue them, and made up of it Bast to themselves; or when the Persians worshipped the Sunne; and the Fgiptians Beastes instead of God: for this vanity and bondage, the Creatures in their owne kinde, they sigh and grone, complaining they should be abused to another end then that wherunto the Lord did make them, and whereat by their natural inclination they

would be also themselves.

Concerning the godly.

Theother

part of the

vanity is a threefold a-

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Creature.

God.

Concerning

Secondly, the Creature is abused as concerning the godly, when they are compelled to doe cuill to those to whom they would doe good: for everie Creature in the owne kinde, is naturallie bent to bee a comfortable Instrument and a Servant to the Servant of GOD; but otherwise, where the fire is forced to burne them, or the Water to choke them, or that they are in any such fort abused by the wicked to trouble the Servants of GOD, it is against their will, a vanitie and service, whereof they saine would bee delivered.

And

And thirdly, the creatures are abused when they are compelled to serue the wicked rebels and enemies of God, fore against their will. The Sunne is weary of shining to the wicked, who having their eies open to see the workes of God, had never their hearts nor mouths open to glorifie him; the Earth in like manner is wearied with the heavy burthen of finne, which daily encreases upon her; the cries unto God, and defires to be releeved of this bondage, yea, if the Lord did not restraine her, she would open her mouth and swallow the wicked , as she did Corah, Dathan, and Abiram: and in very deed, when once the creature shal be fet at libertie, and no superiour power shall hold them under this feruitude, then shall the Creatures declare that they served the wicked fore against their will, for no Creature shall render any more feruice vnto them; the Sunne shall shine no more vpon them, the Earth shall beare them no longer, and the Water shall not give so much as one drop out of her treafures to refresh them.

Concerning the wicked whom against their wil they ferue.

To cleare this, out of that one temperall judgement inflicted ypon the stiffe-necked Egyptians, we may take some notice how fearefull that last and universall wrath shall be, that shall be powred out vpon all the wicked, being affembled into one. Out of the third Heaven came his Angell to fight against them, and flew their first borne. In the second Heaven the Sun with-drew his countenance from them, as from a people of darkneffe, not worthy of his light. In the third heaven the Elements by course fought against them, the Fire flashed out terrible flames into their faces ;'the foft Water gusted out of the bowels of the clouds, and was turned into hard stones: to strike them, who in the hardnesse of their hearts rebelled against God: the Ayre became pestilentious to them, and corrupted their bodies with Biles and Botches: the Waters beneath were turned into blood; the earth was poisoned with venemous flies, which made it rot, abhominable Frogs made their land flink, for the lothfomnesse of their finnes : their sensitive Creatures which served

Thecreatures being restored to the liberty shall all concurre to plague the wicked. them were horribly plegued: their Flockes by land confumed with murraine: their Fish in the Searots and dyes; their vigitative Creatures are also destroyed: their Vines and Fig-trees, are blasted: the Flax that should have clothed them; the Barly that should have fed them are smitten, and there is nothing belonging to them, were it never so small, but the wrath of God ceased upon it. This was but a temporal and particular judgement, yet doth it make unto us some representation of that universall judgement, wherein all the creatures of God shall concurre and lend their helps to torment the wicked, when the full cup of Gods wrath shall be powed out upon them.

How a will is ascribed to the creature.

Howstands it with Instice that the creature is punished for mans finne?

Not of the owne will. This is (as we faide before) figuratiuely spoken of the Creature, that it is saide to have a will. For the will of the Creature is no other thing, but the naturall inclination of the creature; and the meaning is, that the creature of the own nature is not subject to this vanity, but that it is subdued under it, by the superiour power of God, for the sinne of man . Where if it be asked how flands this with Iuflice, that the Creature which finned not, should be subjected to vanity for the sinne of Man! The question is eafily answered, if we consider that the creatures were not made for themselves, but for the vse and service of man, and that what focuer change to the worfe is come vpon them, is not their punishment, but a part of ours. If earthly Kings without violation of inflice may punish their rebels, nor only in their persons, but by demolition of their houses, or otherwise in their goods and substance, how shall we be bold to reproue the Lords doing, who having convinced man of a netorious treason, hath not onely punished himselfe, but defaced the house wherein hee fer him to dwell ! Seeing hee hath violated the band of his fernice vnto God, what reafon is it that Gods creatures should continue in the first course of their feruice to him? Surely it flands with the righteous judgement of God, that his creatures should become comfortleffe feruants to man, feeing man of his owne free will is become

become an unprofitable Scruant to his God, yea, a wicked

rebell again Ahim.

And againe, that the Apostle saith the change which is made in the Creature, is against the will of the Creature, it ferues greatly for our humiliation. The fall of Apostate Angels was a fall by finne, but with their will, and without a Tempter to allure them, and now is without any hope that euer they shall be restored. The fall of man was also a fall by finne of his own free will, but not without the Tempter, and now not without hope of recouery and restitution, But the fall of the Creature, was neyther a fall of finne, nor of their owne will, but a casting of them downe against their will from their originall flate, yet not without hope to be delivered. Miserable in the highest degree are Apostate Angels, who of their owne free-will without an exteriour Tempter, haue deferted their first habitation, & caftthemselues into remedilesse condemnation. Miserable in the second degree are reprobate men, who have fallen of their owne free-wil, suppose prouoked by an exteriour Tempter, and shall never be partaker of the restitution of the Sonnes of God. But herein hath the Lord magnified his mercy towards vs, that where we fel with Angels, & reprobate men, yet we are reftored without them. The confideration of our fall should humble vs, for in it we are worse than the creatures; they have fallen from their glory, but not with their owne; we are fallen from ours, and we cannot excuse our felues, but it was with our will : Again, the bope of our reflitution should greatly comfort vs, considering that the Lord hath vouchfafed that mercy vnto vs, which hee hath denved vnto others.

Further we are taught heere, so oft as wee are crossed by the creature not to murmuse against God, nor to blame the Creature, but to complaine upon our selues. If the heauens about be as brasse, and the earth as iron, if the sea rage, and the ayre waxe turbulent, if the stones of the field be offences whereat wee stumble and fall, if the heastes we have The fall of Angels, of man, and of the creature compared.

We should blame our selues when we are crossed by the Creature.

bought

Man and the creature for mans fake are reftored to hope, which neither Apofiate Angels, nor reprobate men haue.

bought or hyred for our vie, serve vs not at our pleasure, let vs not foolishly murmure against them, as Balaam did vpon his Asse; what meruaile they keepe no couenant with vs, seeing we have not kept couenant with our God?

Vnder hope. Herein hath the Lord wonderfully magnified his mercy towards vs, that he hath not onely given to our felues a lively hope of full deliverance, but also tor our greater comfort hath extended the same toward the creature for our cause. The Apostate Angels are not partakers of this hope, as we faid before, that restitution promised in the Gospel, was never preached vnto them : we read that sometime they have given this confession, that lesus is the sonne of God, but they never fent out a petition to him for mercy; for they have received within themselves an irrevocable fentence of condemnation, and they know certainly that mercilefle judgement abides their wilfull & malicious Apostafie; and reprobate men in like manner, have no hope of any good thing abiding them after this life : and therefore we are so much the more to magnifie Gods mercy toward vs, who by Grace hath put a difference betweene ys and them, where there was none by Nature, and hath not onely given to vs our felues a lively hope of restirution, but also for our fakes hath made the creatures that were curfed for ourfinne, partakers of the fame delinerance with vs.

Verse 21. Because the creature also shall be delivered from the bondage of corruption, into the glorious isbertie of the sonnes of God.

The fecond reason of the feruent desire of the creature taken from their better estate which to come.



Ere followes the fe cond reason, wherefore the creature feruently defires the day of the reuelation of the sons of God, and it is taken from that glorious estate, into the which the creature shall be translated in that day. Where first we have to

fee what creature this is which fhal be deliuered : & fecond-

what the delinerance is . The word creature, is a generall name of all the workes of God, buthereit is put for those creatures which being made by God for man, were hurt by the fall of man, and shall be restored with him. And so under this name wee comprise not reprobate Angels and men, neither those excrements of Nature, which are bred of dung and corruption, neither thornes, thiftles, or fuch like, which are the fruits of Gods curse vpon the creature for our finne, and are in that day to be destroyed, not restored a but by the creature wee vnderstand the heavens and earth, with the rest of the elements and workes of God, therein contained, made for the glory of God, and the vie of man.

What creatures shall be rellored.

And this is to declare that excellent deliuerance wee have by Iefu Chrift, there is no wound which Sathan hath given man by finne, but the Lord Iefus by his grace shall cure it : he shall not onely purge our soules from all sinne, and deliuer our bodies from the power of the grave and corruption, but shall deliver the creatures our servants from that curse, which our finnes brought vpon them. To make this yet more cleare, wee are to know that there are three objects of Sathans mallice. The first is God and his glory : the second is man and his faluation : the third is the creature, made for Gods glory and mans good. The principall object of Sathans mallice is God and his glory, he hates the Lord with a deadly and irreconcilable hatred, so that if it lay in his power hee would undoe that most high and holy Maiefty: but because rage as hee will, hee cannot impaire his facred Maiestic, hee turnes him to the secondary object, which is man, and troubles him by all means, not so much for mans owne cause as for for the Lords whose glory he seekes to deface that shines in man. And if here also he cannot preusile, by reason that the Lord hath made a hedge rounde about man, he turnes him to the third object of his mallice, which is the creature; against which he is so insatiable, that if he can be licensed to doe no more, yet doth hee esteeme

I clus the resto rer heales euery wound that Sathan hath inflicted vpon map.

Three objects of Sathans malice:first God: lecondly man: thirdly the creature.

it some pleasure to him, to get leave to enter into Swine, that he may destroy them: and this he doth, not that he accounts a beast his prey, for all the beasts of the earth cannot satisfie this roaring Lyon, but that destroying the creature, he may drive man to impatience, and provoke him to blasheme the Lord, as by these same meanes he made the Gadarens murmure against Jesus Christ, and put him out of their land; and this hath bin the course of Sathan ever since the beginning.

But bleffed

God overfhooteth Sathan in all his manchinations, But bleffed be the Lord our God who ouer-shootes Sathan and all his intentions, that same man whom Sathan wounded hath the Lord restored, and shall set his Image more glorious in him than it was before: and those Creatures which Sathan defaced, for the hatred he carrieth to Gods glory and mans good, the Lord shall restore againe: the glory of God encreaseth as it is impugned, every new declaration of Sathans malice shall end in a new declaration of Gods glory: neither is that enemy able to give a wound to any of Gods Children, but the Lord shall make it whole, and shall at the length consound Sathan by his owne meanes.

To what vie the creatures will ferue in the day of reflitution we that know best when we see it. And here because it is commonly demanded, vnto what vse can these creatures serue at this day, seeing we shall have no neede of the Sunne, nor of other naturall means whereby now our life is preserved? To this I answere, that if the Lord will have these workes of his handes to continue and shand as everlassing monuments of his goodnesse, and witnesses in their kind of his glory; who is it that can contradict it? It is enough for vs that we know they shall be delivered and transchanged into a more glorious estate, but for what vse, we shall best know in that day, when we shall see it: in the meane time reverencing the Lords dispensation, let vs rather endeuour to be partakers of that glory, than curiously to moove thorny, and ynprofitable questions concerning it.

Now as for the manner of their deliuerance. Seeing the

Apostle faith that the lications shall passe away with a noise, and the elements shal melt with heat, and the earth with the workes therein shall bee burnt vp with fire; and feeing the Pfalmift faith, they shal be delivered? This doubt shal easily be loofed if Scripture be made interpreter of Scripture. The Pialmift in that same place, expones the word of perishing, by the word of changing, what this changing shall be, the Apostle heere makes it manifelt, while he cals it the deline ring of them from one estate into another: so that wee are not to thinke that they shall perish as concerning their subflance, but as concerning those qualities of vanity, seruitude and impotency, whereunto they have beene subjected by the fall of man, As filuer and gold is changed by the fire, the droffe perifheth, but the substance remaineth; fo shall these creatures he changed in that day, for which cause also they are called, New Heanens and new Earth.

And out of this we may perceive the necessity of that exhortation given visto vs by the holie Apostle, Seeing therefore that all these things must be dissolved, what manner of persons ought we to be in holy conversation and godlinesse? Seeing the simplest servant who shall have any place in that Kingdome must be changed, and receive a new livery, how much more ought we our selves to be changed, who are the sons and heires of that kingdome? let vs not deceive our selves, no vincleane thing can enter into that heavenly servislem, without sanctification we cannot see the Lord, vilesse we be purged from our drosse, and purished and fined by the spirit of the Lord, we shall not dwell in those new heavens wherin dwels righteousnesse.

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How the Apo file faith, the creatures shall be delinered, seeing the Psal mit taith they shall perish.

Reu, 27.
Seeing the
glory of that
kingdome requireth that
creature be
changed, how
much more
should we be
changed.

2. Pet. 3; 12.

Verfe

Verse 22. For we know that enerie Creature groneth with vs also, and transileth in paine together unto this present.

The same pur pose further amplified by groning and sighing of the Creature. FIRE

He Apostle in this Verse concludes this purpose with some amplification thereof, for hee ascribes to the Creature a groning with vs, & a travailing together in paine, whereby hee doth yet more express the vehemency of their

defire: for as he that goeth under an heavy burthen, grones and longs to be eased thereof, or as the woman which travailes with Child, hath a most earnest defire to be deliucted thereof, so the creature weary of this servitude longs to be

cafed.

Sometime
God coplains
to the Creature, fometimes the
creature com
plains to God
vpon man:
miferable is
man if he
complain not
on himfelfe.
Efav. v.

This groning of the creature is not to be neglected, feeing in holy Scripture we finde, that sometime God complaines to his creatures vpon the finne of man, & fometime the Creatures complaines to God; miserable is man if hee do not complaine vpon himselfe. In the first of Esay, there the Lord complaines to his Creatures vpon man, Heare O Heauens, hearken O Earth, I have nourished and brought uppe Children, but they have rebelled against me, &c. And here againe the creature is brought in, groning, and complaining to God yppon man. The first bloud that ever the earth receiued into her bosome, sent vp vnto God a crying voyce for vengeance, and the Lordheardit, and now the earth maruailes in her kinde that having received fo much blood of the Saints of God into her bosome, the Lord should delay to enquire it : shee wonders againe that the hand of the Lord stablisheth her, and makes her beare vp fuch a number of wicked men, as are a burthen to her, confidering that once he caused her to open and swallow vp Corab, Dathan, and Abrram : and hath many a time fince shaken her foundations, and destroyed by earth-quake notable Citties, making the houses of the inhabitants therof, their burial place,

the burden of finne being now wonderfully encreased, she I maruailes that the Lord causeth here of beare it; and for this cause she cries and grons vnto the Lord; and this complaining of the Creature, we are not to neglect it (as I said) for seeing they sigh and grone for the vanity vnder which our sinnes hath subdued them, should not wee much more sigh and grone for our owne sinnes affuredly if we do not, we are consinced to be more sensels, then the senselses creatures themselves.

Concerning this metaphor of trauailing it is two manner of waies afcribed to the wicked in holie Scripture, and one manner of way to the godlie. The first, their concupiscence is compared to a mother that conceives and travailes continuallie without reft, till it bring out finne, and finne being finished, is compared in like manner to a mother that bringeth out death. And secondlie, the imagination of their hart is compared to a mother, which conceives cruell counsels and mischieuous deuises against the godly, all their daies they transile with this birth, and would fain hane it brought out to perfection, but at length they bring forth a lie : For the mallice of the wicked hall flay himfelfe . his mile hiefe hal turne voon his owne head, and his cruekie shall fall vppon his owne pate. But as for the children of God, they trauaile in paine of the monftrous buth of fin that is within them; nor that they are defirous to perfect and finish it, but to deftroy and abolish it, as being a monfer within them which they abhorre, an adulterous birth, begotten by a most vnlawful copulation between Sathan and their corrupted wil; the Father that begiot this monfter beeing Sathan, and the mother than conceined it their corrupt nature : for this they figh, and cry vnto God with the Apolle; O miferable Man, who shall deliner me fin this badie of death? This was his voice vnto God, and should much more be our continual lamentation, feeing in finnes we are more abundant, and in grace farre inferiour to that holic Apofile. The Lord therefore worke it in vs for his Sonne Christalake.

Trausiling two manner of waies aforibed to the wicked in the Scripture.

Pfal. 7.

One manner of way afcribed to the Godly.

Rom. 7. 24

Verse 23. And not onely the creature, but wee also who have received the first finits of the Spirit, even wee doe sigh in our selves, wayting for the adoption, even the redemption of our bodies.

The fedond argument prouing the greatnelle & certainty of that glory, is the teruent delire the godly have to it by infined of Grace.

Ow followeth the Apostles other argument, wherby he proves the greatnesse and certainty of that glory to be reuealed, and it is taken from that scruent expectation which the sons of God have of it. It can neither be a vaine

nor a small thing, but by the contrary both great & certaine, whereupon God hath set the desire of his best creatures, by instinct of the Spirit of Grace. So that wee have here first a description of Gods Children; they are such as have received the first fruits of the spirit: secondly, a two-fold effect which this holy Spirit workes in Gods children; first a wearinesse of their present bondage, and servitude of since: secondly, a wayting by a constant expectation for a better. And this doth very much consistent the Apostles purpose, there being none on earth who can better judge the excellency of that glory to come, then they who have received the first fruits thereof, Out of all doubt the testimony of any one, who hath tasted of that juy to come, is more worth to commend it, than is the contrary judgement of a thou-sand others to disprove it.

And not onely the creature.] The Apostle proceeds from the testimony of the creature, to the testimonic of the sonnes of God: when he spake of the creature he said, they sigh and grone with vs, they trauaile together in paine with vs, and when hee speakes of the godly, he saith, wee sigh in our selues. As man was not made for himselse but for the Lord, and therefore should wait vpon him, so the creatures were not made for themselves but for vs': and therefore where they are at cournant withvs; they in their kind wait vpon vs, they goe with vs, they grone with vs, are grieved

with

The Sonnes of god and the creture grone together, and shall be restored together.

w thy, and fhall never reft till we be delivered; let licentious men living in their finnes marke this : they figh not in themselves with the godly, yeathey scorne their fighings, and therefore shall not beerestored with the godly, they grone not with the creature, and shal not be delivered with the creature. O miserable man, how vnhappy is that end, whereunto thy wanton and hard heart which cannot repent doth lead thee? thou thait not fand in judgement with the godly, where they goe, there shalt not thou goe, thou didst not mourne with the Children of the marriage Chamber, and therefore shalt not enter with them into it to bee comforced; thou shalt goe to another place, and mourne without them the burthen of thy finnes which now thou feeleft not, shall presse thee down to Hell, and confound thee for ouer : the Creature that ground with the godly shall bee reftored with them, and thou inait not be reftored. O how That thou be east downer when the earth, whereupon thou treadelt, shall be delivered into the glorious liberty of the Sons of God, and shall as a Scruant Hand in the day of re-Aiturion, burthou as a Rebell, shall be calt into viter darkneffe, & Shall not be to much as partaker of the deliverance of the Greatures 13.33

The wicked mourne not with them, & shall not be partakers so much as of the delinery of the creature.

The this description of the godly, let vs confider these three thinges. First, that what oeuer grace we have received it. Secondly, that grace we have received it not ful, but in part; for we have onely received the first fruits of the Spirit. And thirdly, that the first fruits which wee bave, are sufficient pledges to vs of the plenitude and sulnesses, which afterward we shall receive.

The first of these learnesses humility: What bast thow O man which thou hast not received? The Lord dispenses grace to every one according to his pleasure, and we are but Vefels filled and emptied as he will. Secondly, it lea ness thankfulnesse: what societ Grace wee have received, we should return both the praise and the vie of it to him who

A defer ption of the godly.

Learning vs humilitie, thanfulnetfe, and diligence in Prayer. gaue it; as the waters by fecret conduits come from the Sea, returne againe openly into it, through the troughes, so that all men may fee the returning, albeit they saw not the comming: so that Grace which the Lord by his Spirit secretly concayes to the godly, doth againe publikely returne vnto him by praise and well doing. And thirdly, it doth teach vs diligence in prayer; if we destre increase of Grace, we should seeke it from him of whom we have the beginning, and vse all the meanes, such as hearing, reading, praying, keeping of a good conscience, by which Grace may grow, and be entertained in vs.

No plentitude but first fruits of the Spirit haue we now.

Therefore are we not to thinke that we haue no grace, becaufe we haue but beginnings.

This comfore vainly abused by prophene men. The next thing we observe is, that in this life we receive not the plentitude and fulnesse of Grace, but onely the first fruits thereof. The vse of this is, first to comfort the children of God, who are oftentimes discouraged with the sense and seeling of their owne wants. It is one of Sathans stratagems to try those by the rule of perfection, who are yet but in the state of proficents, and we had neede to beware of it. Shall I give that vantage to the adversary, as to thinke I have no faith, because it is weak? or I have no love, because it is little: or no satisfaction, because it is but in a beginning? No, but I will so hunger and thirst for more grace, that I will still give thanks for the grace I have received; for here wee have no sulnesse, our greatest measure is as the first fruits, in respect of that which is to come.

On the other fide, because every comfort which is given to the godly, is turned by prophane contemners and mockers, into an occasion and nourishment of sinnerthey are to know this comfort belongs not vnto them: It is a common thing to them to excuse the want of all Grace. O it is but a small grace which in this life is communicated to the best, and they thinke their sinnes are well enough covered, by this that all men are sinners, as if there were no difference betweene sinne tirannizing in the wicked, and captived in the godly, or as if beginnings of Grace in the regenerate did not seperate them in regard of conversation from the

vnrege-

voregenerate who are void of all Graes. Let them therfore know that the Spirit of God whom the godhereceiue, is not onely called the first fruits, the earnest, and the witnesse of God, but also the scale and signet of the living God. As a seale leaves in the waxe that similitude and impression of the forme which is in it felfe; fo the spirit of God communicates his owne Image to all those whom he seales against the day of redemption, he makes them new and holy creatures. And this convinces carnall professors of a lie, who fay they have received the first fruits of the spirit, notwithflanding that their workes be wicked & vncleane:they may rather, if they would tell the truth, fay as those who being demaunded whether they had received the holy Ghost or no, answered we know not whether there be an holy ghost or no: fo may they instead of bragging of the first fruits of the Spirit, fay in truth wee know not what yee call the first fruits of the Spirits.

And thirdly, out of this defcription we may gather, that albeit we have no more but the first fruites of the spirit, yet are they sufficient to assure vs, that hereafter we shall enjoy the whole Maffe. In two respects it is customable to mento giue an earnest penny in buying and selling, eyther when the fumme is greater then they are able to pay for the prefent, or when the thing bought is of that nature, that it cannot presently be delivered: but betweene the Lorde and vs there is no buying nor felling, he gives freely vnto vs both the earnest and the principall, but first the one, and then the other; not that the Lord is vnable to pay presently all that he hath promised, but because the principall is of that nature, that it cannot be received, till wee be prepared for it. As the Husbandman must sowe and tarry with patience till the Haruest come, wherein he may sheare : as the Warriour must fight before he obtaine the victory; and the Wrestler receives not his Crowne till hee have overcome, neyther doth he that runnes in a race obtaine the prize, till he haue finished it: so must the Christian, in all these be exercised,

Why the Lord gives vs not in this life the principall, as well as the earnest.

· before

before that the Lor spoffesse him in the promised Kingdom of his Sonne Christ lesus.

What comfort wee have now in the earnest and first fruits of the Spirit.

And though payment of the principall for a time bee delayed, yet for our comfort, the earnest and first fruits are presently delivered vnto vs, the Lord so dealing with vs as he dealt with Ifrael in the Wildernesse, when he caused the twelve foics to bring with them from the riner of Efchol, a branch of the Vine-tree, fo full of the Clusters of Grapes, that it was borne betweene two vpon a tree, together with the Figs and Pomegranats, and other fruites of that Land: for no other end, but that Israell tasting of the first fruits of Canaan might be prouoked to a more carneft defire thereof, as also to affere them that the Lord who had given them the beginnings, would also put them in possession of the whole, according to his promise : euen so the Lorde Iesus who hath gone before vs to our heavenly Canaan, not to view it onely, but to take possession thereof in our name, hath fent downe vnto vs fome of the first fruites thereof. that we may tast them, such as peace of Conscience, and ioy of the Spirit, that by proofe of the finall beginnings. we may know what excellent comfort is laid up in flore for

Two effects which the Spirit workes in the godly, first a fenie of their milery for which they figh.

We figh in our selues. Heere followes now the two effectes of the Spirit, which he workes in them who have received it. The first, is a sense of their present misery, which causes them to figh vitto God for deliverance, and he saith, they sigh within themselves, to teach vs that it is not an hipocriticall and counterfeit, but an inward and godly forrow, which the Spirit workes in the Children of God. Which I doe not so speake as if I did condemne those sighes which breake forth without; for sometime the griefe of heart is so aboundant in the godlie, that not onely it breakes out in sighing and mourning, but in strong crying to GOD also, butto restraine the hypocrisie of others, who make a faire shew of that in the sless, which is not in the Spirit. True religion strives rather to be approved of God, than seene of

men:

men: one figh proceeding from the hart, is a louder crying in the cares of the Lord of hoalts, & more forcible to moue him, than the noise of all the shooting Priests of Baal, when

they are gathered together into one.

We are therefore more deeply to confider this, that the Spirit of God first teacheth vs to sigh and mourne for our present misery, before he comfort vs with a constant hope of deliuerance. If now we mourne not, we shall not rejoyce hereafter: it is onely mourners whom God hath marked in the fore-head, to laue from the wrath to come : fuch a continuall mourner was David, who protests that in the night he watered his couch with teares, and in the day mingled his cup therewith : and lob in like manner, My fighing (faid he) comes before my eating. The Saints of God are not ashamed to professe that of themselves, which the mockers of this age esteeme a womanly affection; there is nothing to be found among them, but eating, drinking, finging, and a contracting of one fin after another, with carnall reioycing; but woe be vnto them that now laugh, for affuredly they shall weep, the end of their joy shalbe endles mourning & gnashing of teeth, they shall shed teares aboundantly with Efan, but shall find no place for mercy.

Let vs therefore goe to the house of mourning with the godly, rather than to the banqueting houses of the wicked, reioycing in their sinfull pleasures. At one time Simon the Pharisee gaue our Saujour a dinner, and Marie who had beene a sinner, brought him the sacrifice of a contrite hart, and the Lord esteemed more of her teares, than of the Pharises delicates. No banquet pleaseth the Lord Iesus so well as a banquet of teares, poured from a truely penitent heart. The Lord is said to gather the teares of his Children, and keepe them in a bottle, thereby to tell vs that they are pretious in his sight: for he is not like fooles who gather into their treasures, things which are vaine and needelesse. But alasse, how shall he gather that which we have not scattered? Where are our teares, the witnesses of our vnfained

Sighing and mourning go before cofort.

Pfalm. 6, 6.

Iob. 3, 24.

Luke 5. 25. Mat. 5. 4. Gene. 27, 38.

Maries teares : pleased Christ better than the Pharities delicates.

Luke 7. 38.

verse 44.

humi-

growne this age, that albeit there bee more then caufe, vet

there is no mourning. The fonnes of Cain learned without

The deplorable hardnesse of hart in this age, that cannot mourne. Gene, 4, 22.

Namb. 20, 1?.

Seeing we

cau es of

mourning without vs,

Church.

Nebe.1, 4.

haue fo many

the wholfome

estate of Gods

I. King, 29.4.

1 Sam.4. 19.

Amos 6. 6.

a teacher to worke in braffe and Iron, and the wit of Man can make the hardest Mettall soft, to receive an impression, but cannot get their owne stony heart made soft; yea, the Children of God sinde in experience how hard a thing it is to get a melting heart. The rocke rendred Water to Moses at the third stroke, but alasse, many strokes will our hearts take, before they send out the sweet teares of repentance; this I marke that knowing our naturall hardnesse, wee may learne without intermission to sight against it.

For herein is our case so much the more pittifull, that having more than matter enough of mourning, yet wee doe not mourne; without vs. should not the troublesome estate.

For herein is our case so much the more pittifull, that hauing more than matter enough of mourning, yet wee doe
not mourne: without vs, should not the troublesome estate
of the Church of God, bee a matter of our griese, though
our private estate were never so peaceable? Godlie Nebemiab being placed in the honourable service of King Artashashte the Monarch of the world, was not so much comforted with his owne good estate, as grieved at the desolation of servialem. Decay of Religion, and increase of Idolatry, made Eliab weary of this life: the Arke of God captiued, and the glory departed from Israel, drave all comfort
out of the hart of the wife of Phinees: these and many moe
may teach vs, that the affliction of Ioseph should be matter

Causes of mourning within vs. our manifold sins. of our forrow.

Rom. 7.24.

The causes of mourning within vs, are partly our sinnes, partly, our manifold tentations. As our sins are contracted with pleasure, so are they dissoluted with godly forrow. It is the best medicine, which is most contrary to the nature of the disease: our sin is a sicknesse, wherein there is a carnall delight to doe that which is forbidden, and it is best cured by repentance, wherein there is a spirituall displeasure and forrowing for the cuil which we have done: this mourning for sinne lasts in the godly so long as they live in the bodie, yea, those same sinnes which God hathforgiven, and put

out

out of their affection, are fill in their remembrance for their humiliation, fo that with good Ezechia they recount all their daies, and their former finnes in the bitternes of their heart : so long as fin remained in their affection, it was the matter of their ioy, but now being by Grace removed out of the affection, it becomes the matter of their fortow.

The other cause of our mourning, is our manifold tentations : for this World is no other thing but a stormy Sea, wherein fo many contrary winds of tribulation blowes vpon vs, that we can hardly tell which of them we have most caufe to feare. On euery fide Sathan befets vs with tentations, on the right hand and on the left, Vt quatuor angulus pulsata domus, aliqua ex parte ruinam faciat, that the house being shaken at all the foure corners, may fal downe in one part or other; no rest nor quietnes for vs in this habitation, Terrours within, fightings without. Propter quod vno confilio migrandum est Christianis, for the which, it is bestfor ys with one aduice to conclude, that we will remoone; and in the meane time fend vp our complaint to our Pather in heaven, as the Gibionites did to Iohua, shewing him how wee are besiedged and enuironed for his sake, and praying him to come with haft and help vs.

Waiting for the Adoption. Now followeth the other effect of the Spirit, for he not only caufeth vs (as we have heard) to figh and mourne for our present miseries, but also comforts vs with the hope & expectation of deliuerance, though in this life we have trouble, yet have we no trouble without comfort. Bleffed be God who comforts vs in all our tribulations, & beside that which we presently haue, it is yet much more which we looke for. The men of this World have no ioy without forrow, even in laughter their hart is forrowfull, pretend what they will in their countenance, there is a heauinesse in their conscience, arising of the weight of sinne, but it is farre otherwise with the godly, for even in mourning they do reioyce, and under greatest heavinesse they carrie a liuely hope of joyfull deliuerance.

Againe,

2. King.20,23

And our marifold tentati.

Gregor. Moral.

Atts 20.19.

10/hua 10, 6.

The other etfect the spirit works in vs, is a waiting for deliuerance. 2 Cor. 1.3.4.

Pro. 24, 13.

The day of death and day of refure extre chic n earneftly waited for by the godly.

100 14,14.

Mat 6, 10.

Death comes on the wicked as Iehu came on Iehoranz. 2 King 9,23,

We should not soiourne in the body like lonas in the fides of the ship, but like Abraham in the doore of the tabernacle. Exad 12. II. Gen 18. I. I King. 19. 9.

Againe, wee are to marke that the godly are described in holy Scripture; to be fuch as doe not live content with their present estate, but waites and longs for a better : and specially there are two dayes, for which the Children of GOD are said to waite; the first, the day of death, wherein they goe to the Lord: the fecond, the day of appearing, wherein the Lord shall come vnto them : they foiourne in the body, more weary of it, then Danid was of his dwelling in the tents of Kedar: they wait with patient lob, till the day of their change come, and doe defire with the Apoffle to be diffolied, that they may be with Christ: they pray for it foof, as they vie that petition, Let thy king dome come, feeking: death fo farre as it is a meanes to abolish sinne veterly, that Christ their King may alone raigne in them : but as for the wicked, the remembrance of death is terrible vnto them, and in their thought they put it far from them, and when it comes, it comes upon them valooked for. As Iehu fariously came vpon leboram, and hee made with all his speede to his chariot, thinking to flye away, but in vaine for the arrow of Ichu overtooke thim; fo death comes vpon the wicked in a day, and place wherein they looked not for it, and they being terrified with it, runnes with all the speede they can to their chariots, that is, to their refuges cf vanity, butthe dart of death furely ouertakes them. Miserable are they whose comfort standeth rather in an vncertaine delay of death, than in any certainty which they have of eternall life.

But letvs be prepared for it, as the good Ifraelites of God, with our loynes girded vp, and our states in our hands, ready to take our journey from Egypt to Canaan, when so euer the Lord our God shall command vs. As sowles defirous to flye, stretch out their wings, so should man desirous to be with the Lord, stretch out his affections toward the heauens. Abraham sat in the doore of his Tabernacle when the Angell appeared vnto him, Elias came out to the mouth of his Caue, when the Lord appeared to him, and

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we must all rejoyce to come out of the caue and tabernacle of this wretched bodie, if we would intere with the Lord, yea, euen while as we dwell in the body, if in our affection we come not out, and stand as it were in the doore of our tabernacle, but like *Ionas* sleeping in the sides of the ship, we lye downe in the hollow of our heart, sleeping in carelesse security, it is not possible that the Lord can be familiar with vs.

The other day for which the godly are said to wait, is the day of Christs second comming. The Apostle gives this as a token of the rich grace of God bestowed on the Corinthians, that they waited for the appearance of Christ, and to the Phillippians he saith, our conversation is in heaven, from whence we looke for our Saviour the Lord Iesus; yea, he gives it out as a marke of all those who are to be gloristed, when he saith, There is laid up for me a Crowne of righteousnesse, and not for sne only, but for all them who love Christs second appearing: And againe, Christ was once offered to take away the sinnes of many, and unto them, that looke for him, shall be appeare the second time, without sinne unto saluatiou.

Thefe and many moe places prooues that there is great scarcity of Faith and spirituall Grace in this generation, there being to few, that vnfainedly longs for the day of his appearance: suppose every man in word mumble up that petition, Let thy kingdome come, yet are they few who when Tefus testifieth, furely I come quickly, can in truth answer with the godly, Amengenen fo, come Lord lesus; and al because we are neither weary of our present misery, nor certaine of that glorious deliuerance to come otherwise we wold long for it, and reioyce at the smallest appearance thereof. The Woman with childe reckons her time as neere as thee can, and albeit others have no minde of it, yet is it alway in her remembrance, because that then she hopes for deliverance. Among the Iewes as the day of their Iubilie drawes neere, fo the loy of them that were in prison encreased, beeing affured that then they were to be releeued; and should not

Ionas 1,5.

The day of christs second comming longed for. I Cor. 1.7. Phil. 3.

2. Tim. 4.8.

Heb. g. 18.

As the Iewes waited for the year of Iubily to should we for the day of Christ, but 2-las few doe so. Reu. 22, 20.

Leuit. 25, 10.

we much more rejoyce, the neerer that the day of our eternall lubile draweth vistors, wherein all teares shall be wiped away from our eyes, and forrow and mourning shal fly away for ener.

The wounded confeience euen of the godly defires not death.

Where, for the comfort of the weake Christian, we are to confider, whether the godly be alway in this effare, that they dare lift up their heads with ioy, and pray for Christes second appearance or not? To this I aunswere, that their disposition herein is according to the estate of their conscience : as the eye being hurt is content to be covered with a vaile, and defireth not to behold the light, wherein otherwife it reloyceth; fo conference of the godly beeing any way wounded, is afraid to fland before the light of the countenance of God, till the time that it be cured againe. And this made Danidto crave, that the Lord would spare him a little, and give him space to recover his Brength; but after mourning and carnest calling for mercie, the conscience being pacified, then doe the godly fay with Simeon . Now Lorde let thy Sermant depart, for mine eies have seene thy saluation.

Pfal. 51.9. Pfal. 89.3.

Luke 2, 29.

Adoption is either begun as now: or accompl fied as we look for it.

There is also a two-fold redemption: first, of the soule from fin: secondly, of the body from death. Epbe, 1.

For the Adoption.] He said before, that we have received the Spirit of Adoption, and now he saith, that we waite for Adoption: but we must understand that there is a begun Adoption, whereby we are made the Sons of God, and that we have received already: there is in like manner a consummate Adoption, whereby we are manifested to be the Sons of God, and entred into the full possession of our Fathers inheritance, and that we waite for.

The redemption of our bodies. As there is a two-fold adoption, so also a two-fold Redemption: the first is defined by the Apostle to be the remission of our sinnes, and that we have received alreadie: the second is called in that same Chapter, the redemption of the possession, and here the redemption of our bodies, and this we looke for to come. As the Soule was first wounded by sinne, and then the bodie with Mortality and Corruption: so the Lorde Iesus the

restorer

restorer, who came to repaire the wound which Sathan inslicted on man, doth first of al restore life to the soule by the
remission of sins, which hee hath obtained by his suffering
in the sless and therefore the Herald of his sirst comming
cryed before him, Behald the Lambe of God that taketh away
the sinnes of the World: This is the first Resurrestion, blessed
are they who are partakers of it, for vpon such the second death
sall have no power: but in his second comming we shall also
be partakers of the second redemption, hee shall redeeme
our bodies from the power of the grave, wherein now they
lye captived and deliver them from the shame of mortality
and corruption.

Let this comfort vs against the present base and contemptible state of our bodies, now they are but filthy finkes of corruption, and veffels fo full of vncleannesse, that the Lord hath appointed in the body five conduits to purge thenturall filth thereof, and after this they are to be laid downe in the bed of corruption, the Wormes spread under them and about them (as it is faid of the King of Ashur) shal deuoure and confume their flesh, the earth shall eate up their bones, and turne them into dust; the braine which was the feat of many proud and vaine imaginations, becomes after death oftentimes the feat of the vely toad; the reynes that were the feat of concupifcence, engendreth ferpents; & the bowels which could neuer be gotten fatisfied with meate and drinke, shall bee replenished with armies of crawling wormes: but against al these we have this comfort, that as presently we have obtained remission of our sinnes, so are we affored of a glorious redemption of our bodies, qui enim resurgit in anima, resurget in corpore ad vitam, for hee that tifeth now in his Soule, shall hereafter tife in his body to eternall life.

And of this every man is admonthed, that if he love his body, he should in time take heed to the estate of his soule, see that it be partaker of the first redemption, which is the remission of sinnes, and bee sure thy body shall be partaker Iohn 1, 29. Rcu. 20, 5, 6.

Comfertagainst the present base estate of our bodies.

2. King 19.

Bermard.

He who hath the first redemption, shal be sure of the second. Bernard.

of the second redemption. It is a pittifull thing to see what preposterous care is taken by men for conservation of their bodily life; there is nothing they leave vidence, we different mortem quam anserve non passunt, that they may at the least prolong and delay death, which they cannot cut away: but if men take so much paines, and suffer so strait a dyet of body, and bestow so great expences that they may live a short while longer vppon earth, what should men doe that they may live for ever in Heaven?

Vctse 24. For we are saued by hope; but hope that is seene is not hope: for how can a man hope for that which he seeth?

An objection



N this Verse and the subsequent, the Aposile answeres an objection: seeing he said before that we have received the Spirit of adoption, how hath he said now that we are still waiting for adoption? He doth therefore teach vs, that

both these are true, we are saued, now, & we look for a more full saluation hereaster; we are adopted now, and we looke for the persection of our adoption hereaster: and that it is so he produes here by this reason; the saluation that now we have is by hope, therefore it is not yet come, nor persected. The necessity of this consequence depends upon the nature of hope, which is of things that are not seene, nor as

yet come to passc.

This verie abused to impugne Justification by faith This place is abused by the adversaries, to impugne the doctrine of Justification by Faith: we are sauch say they by hope, and therefore not by Faith onely. That we may see the weaknesse of their reason, were will first compare Faith and Hope, in that relation which they have to Christ: secondly, in that relation which they have mutually among themselves. For we deny not, that Faith, Hope, and Loue, each one of them have a place in the work of our salvation,

but

but the quellion betweenevs and them is, concerning the right placing of them. First, then it is certaine, that both Faith and Hope looke vnto Christ; Iesus Christ and that which hee hath conquered vnto vs, is the object of them both, but diverfly : for faith enters vs into a prefent poffeffion of Chriffandhis benefits, be that beleeneth in me ( faith' our Sautour ) bath eternalllife, hee faith not onely hee shall haue it, but also that presently hee bath it . Hope againe! lookes for a future pollession of Christ, which thall bee much more excellent, than that which prefently we enjoy; for the possession of Christ which now I have by Faith is imperfect and mediate: by Faith I know Christ but in part, by Faith I apprehend him but in part alfo : and this poffestion I have it mediately, to wit, by the meanes of the Word and Sacraments; but my hope directs mee to looke for a more excellent possession of Christ, within a short while, in whom I shall enjoy much more than now by the knowledge of my Faith I can fee in him, or yet by apprehension of my Faith I can comprehend of him. And this is that perfect and immediate possession of Christ which by Hope we lookefor.

Now as for their mutuall reason among themselues, Faith is of things past, present, and to come. Hope is onely of thinges to come : Faith is more largely extended than Hope : we hope for nothing which we beleeve not, but! fornething wee beleeve, for which we hope not : wee beleeue that the paines of hell abide the wicked, but we hope them not; for hope is an expectation of good to come, they may fall vnder feare, but come not vnder hope. Againc, Faith is the mother of Hope; for of that imperfect knowledge, and apprehension of Christ which I have by Faith, there arifeth in mee an hope and expectation of a better : Hope againe, is not onely the daughter of Faith, but the conserver and nourisher of Faith, the Piller that underpropsit, when it faims for in this life wee are befor with fo manifold tentations, the worke of God feeming oftentimes contrarie '

Faith & Hope compare i in their relation to Christ.

10hn 3.36.

1 Cor 13,9,10.

Faith & Hope compared in their mutuall relation betweene themtehres Pfal. 50, 15.

Habak. 2, 3.

The right place a signed to enery one of these three, Faith, Hope, & Loue, in the worke of saluation. contrary to his word and things appearing to fal out otherwise than the Lord hathpromised, that our Faith thereby is wonderfully daunted, and therefore hath need to be supported by Hope, which teacheth alwaies with patience to depend upon Gods truth, and to looke for a better. As for example, the Lord saith; Call upon me in the day of thy trouble, I will heare thee, and deliner thee, and thou shalt glorisse me, according to this promise the Christian calling upon God, & yet not finding delinerance, his faith begins to saint, but then Hope comes in, and succoureth Faith, and her counsellis, The vision is for an appointed time, at last it shall speake and not sye: though it tarry, waite, for it shall surely come and not stay: and this Faith beeing strengthned by Hope, continues her prayers to God, untill she obtaine her promised and desired delinerance.

And of this it is euident, in what sense it is that the Apofile faith, we are faued by Hope; to wit, because by it wee are vpholden in trouble: for he is not here disputing of the maner of our Justification (which he hath done before) but discourfing of those comforts which we have to sustaine vs in affliction. If we aske by which of these three, Faith, Hope, and Loue, we are justifyed, that is, by which of them we apprehend Christs righteousnesse offered to vs in the Gospell, the Apostle hath aunswered already, wee are instifyed by Faith. If ye demand which of these three chiefely sustaines vs in affliction : the Apostle heere telleth you, that when Faith is weake, Hope faues vs that we despaire not: and if ve demaund which of these three declares vs to bee Men iustifyed by Faith in Christ, the Apostle telleth you, we must declare our Faith by good workes; for Faith worketh by Loue: these are the right places which these three excellent graces of the Spirit hath in the worke of our faluation, and they goe so iountly together, that they cannot be fundred.

When we say that a man is instiffed by Faith onely, wee doe not therefore make the instiffed man to bee without

Hope

Hope and Loue. For albeit in the action of the apprehending and applying of Christs rightcolfoeffe. Faith onely workes, for which we fay truelie, we are inflifyed by Faith onely, yet Hope and Loue have other adions pertaining to faluation, necessarily requifice in the iustifyed man, And this doth cleare vs of that falle calumny wherewith the adnerfaries doe charge vs, as if we did teach that Faith might be without Hope or Loue, because we affirme that wee are instifyed by Faith onely. I say most truely, when I say that among all the members of the body, the eye only fees, but if any man collect of my speech, that the eye is onely in the body, without eare or hand, he concludes wrong. For albeit in the faculty of seeing I say the eye onely sees, yet do I not for that separate it from the communion of the rest of the members of the bodie. In the Sunne heat and light go infeparably together; of these two it is the heat only that warms vs, doe I therefore fay that the heate is without the light? Among all the graces of the Spirit, when I say that Faith only iustifyes, I doe but point out the proper action of faith, but doe not therefore separate it from Hope and Loue. So far iniurious are the aduerfaries of the truth vnto vs, when they accuse vs for maintaining a Faith which is without Hope, and doth not worke by Loue, which we neuer affirmed.

Of this now it is euident, that the Hope of a Christian must be very strong, seeing it sustaines him in trouble; it is a piller that sustaines the whole building, and a most sure anchor, which being fastned upon the rock Iesus Christ, holds vs so fast, that we who are weake vessels, tost too and fro with restlesse tribulations, cannot be ouercome, it leanes upon most certaine warrants, whereof now we will onelie consider a few.

The first warrant of our hope is the Word of GOD: whereof now onely wee will touch these two comfortable places. The Apostle saith, There is reserved for vs in beanen an immortall inheritance, unto the which we also are kept by

The doctrine of iultification by Faith only, takes not a-way Hope and Loue.

Calumnie of the aduerlary concerning this contuted.

Hope of a Christian is a strong thing, depending on fure warrants.

The first warrant of our Hope is the word of God. 1 Pet. 7. 4. comfort; that inheritance which the Lord keepes for me in

heaven, who can disappoint me of it? and seeing I am kept by his power on earth for that same inheritance, who can take me out of his hand? he referues my portion in heaven for me, he keepes me on earth for it, what then is there that is able to disappoint me of this hope? Againe, compare me these two together, that the Father speaking from Heauen, faith of Christ; This is my beloued Sonne in whom I am well pleased, heare him: the Sonne againe, to whom the Father hath fent you, he faith; Feare not little flocke, it is my fathers will to give you a kingdome: not for your worthinesse, but for the good pleasure of his owne will. O what a strong consolation & fortresse of our hope have we here ? the Father commaunds vs to heare his Son, the Son affures vs that it is his Fathers will to give vs a kingdome; therefore will we, casting away faithleffe feare, possesse our soules in patience, looking by a

The second warrant of our hope, is the Oath of GOD: furely the word of GOD in it selfe is as true when it is spoken as when it is fworne; but for the strengthening of our weake Faith it hath pleased the Lord to joine his oath with his word, being willing to fnew vnto the heyres of promife more aboundantly the stability of his counfell, hath bound himselfe by an oath, that by two immutable things, wherin it is impossible that God should lye, we might have strong consolation, who have our refuge to holde fast the hope which is fet before vs.

constant hope for performance of that kingdome, which he

The third warrant of our hope is, the legacy and teftament of Christ, in the which be doth not onely by prayer recommed vs to Gods eternall mercy, but more particularly he affures vs that he is gone to prepare a place for vs, and that he will come againe to receive vs vnto himselfe, that where he is, there also we may be. And further speaking vnto his Father, he faith, Father I wil that those whom thou haft

giuen

Marke 9, 7.

Luke 12, 32.

The fecond warrant of our hope is the oath of God.

hath promifed vs.

Heb. 6. 18.

The third warrant of our hope is the legacy of Christ

given me, be with me where I am, that they may behold my glory, which then hast given me. Shall we thinke that the Father will disanull the teltament of his Soil? O how comfortable is it to compare these two? The Father saith vnto the Sonne, Aske of me what then wilt, and I will give it thee: the Sonne againe asketh of the Father, That they who are his, may bee where he is, shal we not then rest in hope, assured to be glotifyed with him?

The fourth piller of our hope, is the blood of Iesus Christ, shed for vs, by which hee hath subscribed and sealed all the promises of God to be sea, and Amen. A Testament saith the Apostle, is ratifyed by the death of a Testator, and the Lord Iesus by his death hath confirmed the testament, that blood which hee hath poured out as the price of our redemption, cryes continuallie vnto God for vs, vntill the redemption of our Soules and Bodies be perfected.

The fift warrant of our hope, is the pledge of the Spirit, which the Lorde Ielus according to his promise hash fent downe into our harts. By him (faith the Apostle) we are sealed against the day of redemption, he is an earnest ginen us from him who is faithfull and true, and therefore may we assuredly look to receive the principall summe. Prasenta gratia at tessatur swiicitatem promissa gloria sine dubio sequnturam: the presence of grace now testifyeth unto us, that the selicity of the promissed Glory shall certainely follow.

And the last warrant is the pledge of our nature, which the Lord Iesus hath carryed from earth vnto Heauen, and hath placed at the right hand of his father, and therein hath taken possession for vs, and in our name: therefore the Apostle saith, that be hath entred into beauen as our forerunner, calling him so in regard of vs, who through him are also to enter in after him: these are the fixe pillars and strong confirmations of our hope, which in all troubles sustaine it vndera certaine expectation of that redemption of the possession which is to come.

The fourth is the blood of the lord Islus.

The fift is the pledge of the ipirit giden vs on earth,

The fixt is the pledge of our nature taken vp into heaven

A fhort de-Ceription of the Naure of Hope.

August.

But hope that is feen is not hope . The Apostle to confirme his reason subjoynes & short description of the Nature of hope, that it is of thinges which are to come, and not yet feene, for that which is present and a man feeth, he cannot be faid to hope for it: yea, then shall hope ccase, when we shall enjoy that which we hope for. Spes tune non erit quandoerit res . In the first of these wordes Hope is put for the thing Hoped: in the fecond, for the vertue of Hope :: felfe : and thus much of Hope.

Verse 25. But if we hope for that which we see not, we doe with patience abide for it.

The conclusion of his first principal argu ment of comfort against the Croffe.

He Apostles here concludes not only this his last purpose, wherein he hath taught vs , that the very nature of hope leades vs to looke for fome better thing which is to come, but and the concludes his first principall argument of

cointort, making this to be the end of all, that it becomes ys with patience to abide our promifed deliuerance. And albeit for memories fake wee have reduced all that hee hath spoken, into one principall argument, yet may we see how vnder this one, many particular reasons are heaped vp together tending al to this one conclusion; that we should abide it with patience. First, we have heard that the nature of our sufferings are so changed, that they are now made sufferings with Christ. Secondly, that the end of them is to be glorified with Christ. Thirdly, that the glory to come doth farre exceede in waight and eternity our present sufferings. Fourthly, that the Creatures have a teruent defire of the reuelation of that glory. Fiftly, that they also who have receiued the first fruits of the Spirit, are wearie of their prefent misery, and wait for the redemption to come. And last, that in all our troubles we are faued, and sustained with the Hope of that which is to come, and not with a prefent possessi-

Sixe feueral! realons of comfort, lurking vnder this one.

possession of that which we would have. In all these respects, it becomes vs not onely to be of golod comfort for the prefent, but also patiently to looke for a better. The Apostle brings in his conclusion ypon his last argument, but we are to confider that it hath an eye vnto all that goes before, and that every one of those reasons aforesaid, scrueth to strengthen this conclusion, that if wee hope for that which is to

come, then will we with patience abide for it.

We have firft to marke a difference betweene the Christian and the Worldling the Worldling hath his affection on things which are feene, hee cannot mount about them; hee hath received his confolation on earth; his portion is here, and he possesseth his best things in this present life. It is farre otherwise with the Christian, for in his affection hee transcends every thing which is subject to sense, hee is not now a possessor, but an expectant by hope of his best things, hee hath them not in re, but in fe : therefore may he fay to the Worldling as our Saujour faid to his Kinfmen, your time is alway, but my time is not yet come. The Christian is that good husbandman, who hath more comfort in that feed, which he hath fowen, and covered with earth that he feeth it not, than he hath in that, which hee fees lying before his eyes in the barne, for he knowes that the one, at the last, shall render him manifold greater encrease, than the other.

It is not an ynpleafant Allegorie which Augustine makes vpon thele words of our bleffed Saujour. If a Sonne aske bread of any of you that is a Father, will be give him a stone? Or if he aske a fish, will he give him a Serpent? Or if he aske an egge, will he give him a Scorpion. The Lord Iefus being the highest Doctor that ever taught, doth teach in the lowest manner, applying him elfe to our capacitie; by homely fimilitudes of carthly things, he labours to bring vs in all his doctrine to the knowledge of things heavenly: I know that the end of these parables is to confirme vs in this assurance, that if we feek good things from the Lord, we shall obtaine

The worldlings comfort is in thinges that are feene. the Christians not fo.

Augustines Allegorie on the words of Christ. Luke II.II.

Wherein hee compares Loue to Bread that nourishes. them, specially faith that Auncient, if we seeke Faith, Doue, and Hope; three princi all graces, which we ought to craue from our heavenly Fash in met vaproperly represented by the Bread, the Fish, and the Egge. For as bread nourishes the hungry, and ferues principally to preferue the life of man; fo loue is of that nature that it delights to nourish the necdy, and to doe good wato others, for lone is bountifull : the contrary hereof is the Rone, which helps not the life of man in his necessitie, figuring the stony hearts of those who being void of Charity are unprofitable to others. It has

I Cor 13.4.

Faith to the fifh that fwims aboue.

The Fish againe not unproperly represents Faith : for it fwimmes not onely in the calme but also in the storme, in the midft of most turbulent wayes it abides whole and cannot be overcome : the enemy heereof is that olde Serpent, who seekes by all meanes to quench our Faith, that being borne downe by the waves of flormy tentations, we might perish in infidelitie.

And Hope to the Egge, wherein there is more good than appeares.

And Hope may very well bee compared to the Egge, wherein there appeares nothing to looke to but a dry and barraine shell, vnprofitable for nourishment, yet is there in it not onely meet nourishment, but also the greatest Fowles which God hath made for the pleasure and profite of man, are procreated of it. The contrary hereof is the Scorpion, which hath his fling in his taile : if we keepe vs before it, the sting thereof shall not reach to the breaking of our hope. then only is our hope wounded when we goe back looking with the wife of Lot vnto Sodome, or with the carnall Ifraelites, to the flesh-pots of Egypt . Let vs therefore with the holy Apostle forgetting that which is behinde, endeauour our selues to that which is before, following hard toward the marke for the prife of the high calling of God in Chrift Iefus, with confrant hope and patience abiding those things which yet we have not feene.

The feetleffe obiection of worldlings to Christians.

And here if the louers of this life and pleasures thereof, object vnto vs and fay, what folly is this in you, that forgoing pleasures which are seene, yee waite upon those which

are not seene? Were it not better for you to enjoy with vs, these present things which are certaine, than to defer your ioy for things to come, which are wheetraine, for who ever came againe from the dead, to tell you that there is fuch a ioy abiding you, as ye looke for? To these Atheists we anfwere, that it is no vaine nor vncertaine thing for which we waite : he that rayled Lazarus from death the fourth day, and rose also himselfe from the dead the third day, beeing not to dye any more, hath come from them with a testimomy which we know is true : for he is that faithfull and true witnes; thou that beleeuest not hast the wrath of God abiding ypon thee, but hee that beleeves hath everlasting life : he hath forewarned vs of the endlesse misery of the one, in the person of that rich glutton, and of the endles ioy of the other, in the perion of poore Lazarus: he told vs euen after his refurrection from the dead, that he was to ascend vnto his Father, as he hath done, and that he will come againe, that where he is there also we may be, and this we rest affured that he will doe.

But as for you who are faithlesse men, and by your scornfull speeches would extenuate the hope of the Children of God, you neither haue certaine pleasures present, nor yet to come; you count as foolish, because we waite on pleasures which are to come, but what are ye, who rest presently in that which indeed is not & Speake in truth and tell vs, where are your pleasures wherein you delight? What enioy you this day of these carnall pleasures, for which you have offended your God? In the moment wherein you had them, what werethey? Tell if you can; and now if you goe to feeke them, where are they? Are they not gone from you, and so gone from you, that they have left behinde them a sting o fguilty Conscience to torment you? Doth not the pleasures of one day devoure and swallow vp the pleasures of another; Those daies of thy life which were intended to thee before hand for daies of pleasure and triumph, are they not now vanished? And is there not comming vpon thee a

The foolishnes of worldlings rebuked by Christians

day

day of death, which will be to thee a day of darkeneffe, and dolefull displeasure, which shall swallow vp with one gape, not only the fense, but alfo the remembrance of all thy for-

mer delights?

Worldlings haue no prefent plefures: fuch as are cone or loft. fuch as are to come are vncertaine.

Where then are your pleasures O worldlings, wherein ye reloyce? Present pleasures ye have not, those which are past are vaine and comfort you not, and those which are to come are vicertaine : in the smallest thinges how oft are ye deceived? ye looke for a faire day, and a foule comes you you : ye looke for continuance of health, and fickneffe vnawares seases vpon you: yee comfort your selues with the hope of a good successe of your affaires, & an enil successe ouerturnes incontinent all the counsels of your heart : thus the good for which ye looke to come, in your owne experience you finde it deceiues you. Call not therefore any more ypon vs to follow you, and to drink with you of your perishing pleasures, we have had a proofe of yours, & found them to be vanity; but if ye will, come and take a proofe of ours, will you taft of those delicates whereunto God hath called vs.? Will you eate of the fruit that growes your the tree of life, difeourred by the Gospell, under the shadow whereof we delight to fit ? Righte oufnesse shall breede you peace, and peace shal breed you joy in the holy Ghost, and thele shall in such fort delight you, that in regard of them, your foule shall loathall your former vaine pleasures wherin you delighted before.

Impatiencein trouble proceeds fro the want of Hope

Of this we may fee further, that as Faith procreates hope, so hope procreates Patience: so that the want of Patience in trouble bewrayes the want of Hope. What made Saule who in his first beginning draue. Witches out of the Land, in his latter end to make his refuge to them? furely because all hope had failed him that she Lord would aunswere him any more . When Samaria was befredged and ftraited with Famine, as long as Ichoram had any hope her waited with patience vpon the word of Elife, that there should bee great plentie Inortlie in Samaria, but when by the womans

complaint:

complaint hee vnderstood that the Famine was increast to that height, that his subjects were forced to eate their Children, his hope sailed him, & he concludes to attend no longer vpon the Lord, but vowes in his impatience to cut off the head of Elisha. Thus the cause of all impatience in trouble, that drives men to seeke deliverance by wicked and vnlawfull meanes, is onely the want of hope.

Againe, if yee looke to those who in prosperitie laves downetheraines of their affections with all licentiousnesse to goe after their defired pleasures, yee shall finde the only cause thereof is the want of hope; He that hath (faith Saint Iohn ) this hope in him felfe that he shall see God, purges him felfe, euen as God is pure. And this our Sauiour teacheth vs more cleerely, in the Parable of that Servant, who because hee thought within himselfe that his Maister would not come, began to beat his fellowes instead of feeding them. So that the ground of all the Atheisme of our time, is pointed out to be the want of hope: there is no finne committed but through impatience, all proceedes of this, that mans vnregenerate and proud nature cannot contain the felfe within the limits prescribed vnto it by the Lord : he that is gouerned with patience is easily kept, both in peace and warre from extremity of affection. If any man prophane like Efan, fell his birth-right for a messe of potrage, that is, forgo eternall life for the perishing pleasures of this life, it is because he hath no hope; and therefore no maruaile if with patience hee abide not for a better, but rather in impatience breake after his affections, to embrace those things which are present.

Among all the graces of the Spirit, this praise may be given to Patience, that it is the keeper of the rest: if our patience be not first broken, wee cannot be induced to the committing of any sinne. Sinfull concupiscence proceedes from the impatience of continency; covetousnesse from this that we are impatient of our sober estate. Therefore did Tertullian call Patience such a governour of the affaires,

Licentiousness in prosperitie proceeds fro the want of hope.

Without patience no grace can be preferued. that concerne God, et nullum opus Deo complacitum perpetrare extraneus a Patientia possi, that it is not possible for him, who is a stranger from patience, to doe any worke acceptable vnto God, for impatience is so great an euill that by it, optima quag, suffocantur, the best things which are in man are choked; where impatience hath place, the grace of Prayer is silent. A man in the perturbation of his affection can neyther heare any wholesome admonition, nor doe any dutie of loue to them vnto whom he oweth it, therefore saith the Apostle, yee have neede of Patience, that after yee have done the good will of God, yee may receive the promise.

Best medicine of our present euils is patience. The patience of a Christian consists eyther in a suffering of our present euils, or in a patient expeding of our good that is to come. Our present euils are crosses and assistances, euils of their owne nature, being fruits of sinne, yet changed vnto vs by, the suffering of Christ. These crosses eyther such as come immediately from God, or mediately from men; when they come immediately from God, we should receive them with thanksgiuing, as a cup, suppose bitter, yet wholesome, given vnto vs out of the hand of our heavenly Phistion: where otherwise they are sent vnto vs by the hand of men, wee are there also not to suffer our affections to be disquieted, by consideration of him who brings it, but glorisying God who sent it, to receive it with patience; so Danid not looking vnto Shimei the bringer, received the cup of his curses as sent from God.

The Christian be where hee will, shall not want cursed Cananites to crosse bim. As the Israelites wanted not Cananites to be pricks and thornes in their fides; so the godly in this life, line where they will, shall not want wicked men to crosse them, which are vnto them, as thornes in their fides to stabbe them, and waken them to call upon God. The Popple growes in the field of God with the good wheat, neyther is any man able in this life to funder the one from the other, it being the Lords dispensation, that both should grow till the day of haruest, and then the good wheat shall be gathered into the

barne,

barne, butthe Tares shalbe bound in sheaues and cast into the fire. In the meane time, let the Godly remember that euery wicked man among whom we line, is a tryall of our patience. As a skilfull Artificer vieth Lead to melt Gold, fo the Lord vieth the droffe of the earth, which are the wicked.

as meanes to purifie and perfect his owne children.

They are rods whereby he corrects vs, they are thornes whereby he wakeneth vs, therefore have we neede to be armed with patience, and to walke circumspectly: the Lorde will not have them now to be weeded out of his field, he wil have them to remaine in the face of his visible Church to the end of the world. Patienter itag, ferendum, quod non est festinantur auferendum, we must thertore beare that patiently which we may not fodenly take away. And of this patient fuffering our Saujour hath given vs a notable example; hee knew that Iudas was a thiefe and a traitor, yet he offered vnto him his bleffed mouth, even then when hee came to betray him; he knew that a fearfull woe did abide him, yet did hee beare with him patiently, till his time came, for every wicked man hath a particular day of judgment affigned vnto him, wherein he shall be rooted out, as a noysome weed, by the hand of God, beside that general destruction which abides them all.

But heere, least under pretence of that which I have faid, men foster that Patience which is meeter to bee destroyed, let vs consider what this true Patience is, which heere is recommended: we may this manner of way define it out of Augustine, Patience is a grace of the Spirit flowing from Grace and Hope, Qua equo animo multa toleramus, ne iniquo bona illa deferamus, per que admeliora perueniamus, wherby we so suffer things that are euill, that we forsake not those things which are good, by which we may attain vnto those that are better: this excludes foure fortes of men from the praise of Christian patience.

First, it excludes Ethnickes : euen those chiefe Philosophers renowned for Patience; it is true their ordinate

They are left for our tryal, and our Sauiour by his example teaches vs bow to futfer them.

What Christian patience is. Ethnicke Philosophers excluded from the praise of true Patience. behaufour may convince the vnbridled affections of many professed Christians . In which sence Basile commended Socrates : yet cannot their patience deserue the praise of true vertue; for neither did their suffering proceed from the Spirit fanctifying their hearts by Faith, without which it is impossible to please God, nor was the end thereof directed to his glory ; albeit as faith the Apostle, After a fort they knew him, yet did they not glorifie him, and though they feemed Omni virtutum genere praclari, to excell in euerie kind of vertue, yet herein are they convinced to be vniuft, qued dona Dei non retulerunt ad suum authorem, that they returned not the gifts of God to the Authour thereof, but rather abused them to their owne vaine-glory; and fo fayling both in the beginning, as also in that end whereunto they should have beene directed, they cannot have the praise of acceptable vertues to GOD, but are rather to be accounted hadowes of vertues, than vertue indeed, Quid enim illis cum virtutibus qui Dei virtutem Christum ignorant? What have they to do with vertue, that are ignorant of Christ, the true vertue of God? Certe verus Philosophus est amator Dei: but the most excellent thing that ever they did, flowed rather from a love of themselves, and their owne glory, than for any loue of God.

worldlings fuftaining great diftrefle for gaine, are also excluded from the praise of true Patience. The second fort of persons excluded from the praise of true patience, are worldlings: who how some they endure very much, and sustaine great distresse in their bodies, and resides cares in their mindes, yet have not this end proposed to them, that by the good which presently they seeke, they may attaine vnto better. Our Sauiour hath recommended to vs that patience whereby we possesse our Soules; he counts not of those sufferings, which men endure that they may possesse thinges which are without them; for what is that possesse thinges which are without them, they memselves being possesse which are without them, they memselves being possessed within of worse than themselves? They are called Lordes, and are the Servants of Servants; have Villages, Citties, &

mulei-

multitudes of men under their commaundement, and they themselves are captived slaves under the serviced of Satan: but that Patience is praise worky, wherby we possessed our soules in patience, euen then when we sustaine greatest losse of things that are without vs: yet certainely all those cares of Worldlings, which causes them to endure the necessities of hunger and thirst, the heate of the day, and cold of the night, seemes to be but licita quodammodo insania; that is, lawfull and tollerable suries, if they bee compared with others.

This definition doth also exclude from the praise of this excellent vertue those miserable Atheists who sustain great firefle and painefull labours, that they may commit cuill. These are they of whom Salomon faith, they cannot rest vnleffe they have done wickedlie. And of this fort were those Iewes who vowed they would neyther eate nor drinke, till they had the Apostles life : and those pharasaicall spirits, of whom our Saviour faith, they compasse both lea and land, to make one of their owne Religion, and when they have done, makes him ten times more than himselfe the Childe of Sathan; this is wicked Patience. Vera enim patientia est amica bone conscientia, non inimica innocentia: as in like maner, that loffe of goods, want of reft, and enduring of shame, which men suffer to obtaine the sinfull pleasure of their lufts. For Patience is not famula concupiscentia, the handmaid of inordinate concupilcence, but comes sapientia, the companion of godly wisedome. And last of all heere is feeluded that Patience, by which men in the hardnesse of heart, endure most stubbornly the punishment inflicted vpon them for their finnes, which is miseranda potius durities, quam miranda aut laudanda patientia, rather miserable hardnesse to be pittied, than Patience worthy to be praised : for then is parience good when the cause for which we suffer is good: it is not pana sed causa qua facit Martyrem, cuerie firong suffering of torment makes not a Man a Martyr, but the good cause for which he suffers : therefore are we

Atheifts who pine themfeluesto commit cuil, excluded from the praife of true Patience. commaunded not to suffer as Murtherers, Theeues, or euill doers but as Christians.

Carnall proteffors patient when God is dishonoured, excluded from the praise of true paaience.

And last of all are excluded from this praise of Patience. those professors, who being neither hot nor cold, can suffer with patience to fee the Lord dishonored, and not be grieued thereat, fiery in their owne particulars, when they are croffed; but more than colde and remisse in the cause of God : this is not Patience but effeminate feebleneffe. It is the praise of the Angell of the Courch of Ephelus, that hee could not fuffer nor forbeare them that are euil, and it is the dispraise of Eli that when he knew his sonnes did wickedly he stayed them not. The Lord Iesus the most rare example of patience that ever lived in the world, was greatly comoued when hee faw the house of God prophaned with marchandife: though we be but private men, yet the rebukes of those who rebuke the Lord should fall vpon vs: if wee love the Lord, we cannot but be commoued when we fee him offended: for no man can suffer that to be contemned which he loueth deerely: if we can doe no more, at least our eies should gush out rivers of water when we see how the wicked will not keep his Law.

The holy Spirit hath appeared fometime in the similitude of a doue, sometime in the similitude of fire, teaching vs,&c.

But as for those whom God hath placed in publike authority, there is more required of them, because more is given them, they ought to plead with an holy anger the cause of Gods glory, following the good example of Moses, who had his praise, that he was the most meeke man vppon earth; yet when the Lord was dishonoured by idolatry, his anger so encreased, that hee brake the Tables, thereby declaring the people to bee most vnworthy, with whom the Lord should keepe any covenant, he stamped their Casse to powder, and executed the Idolaters vnto death. That same holy spirit, who once descended in the similitude of a Doue, did afterward discend in the similitude of fire, to teach vs his two-fold operation: in some cases hee maketh those vpon whom he descends like vnto the Doue, simple, meeke, patient, without any gall or bitternesse, and that is in offences

done

done against our selves; otherwise in offences done against our God, he makes vs hot and serve it. Thus farre have wee spoken of Patience, which seeing it is so necessary a grace of the spirit, we are to seek it from the Father of light, from whom every manner of good gift doth descend vnto vs.

Verse 26. Likewise the Spirit also helpes our infirmities, for we know not what to pray for as we ought, but the Spirit it selfe makes request for vs, and sighes which cannot be expressed.

Ow followes the fecond principall argument of comfort against the crosse: the first was take from the comfort which is to come, this is taken from that present comfort and help which we have even now: albeit affliction be a bur-

then heavier than we of our felues are able to beare it, yet the spirit of Christ is present with vs, not as a perfector one-ly of our sufferings, but as a party helper of vs in all our affictions. This spirit is that comforter whom the Lord Iesus promised to send; he once descended vpon the Apostles in a visible manner, in the similitude of clouen tongues of sire, and made every one of them to speak with new languages, and doth still daily descend in an invisible manner vpon the Children of God, working in them neavenly motions and spirituall strength, whereby they stand in tentations: this is the summe of the Argument.

Where first we have to marke, that the Apostle ascribes vnto vs of our owne nething but infirmities, the help wherby we stand he ascribes it vnto the Lord: & it is to be marked, that when the Apostle ascribeth vnto vs infirmities, hee will thereby point out vnto vs, that remanent weaknes and debility to doe any thing that is good; our best actions

The second principall argument of comfort, is fro that helpe which presently we have in our trouble.

We are full of infirmittes, but our help is f of the lord, who is prefent with vs.not as a spectatour on: lv, but as an helper.

The Christian is freed from wickednes not from weakenesse.

are rather a preasing to doe good, than a perfecting of it. In a Godly man his deires are better than his deedes, hee cannot doe the good that he defires, as the Apostle plainely confesseth of himselfe : but the wicked haue their defires worse than their deedes; for when they have doone most wickedly, yet have they still a defire to doe more, till their tormenting conscience waken them: and so whereas the one finneth of weakenesse, the other finneth of wickednesse. Certainely, they who are truelie Godlie, are so farre from wickednesse, that if they were such men as they defire to be. and could possibly performe that good which they prease to do, there would not be such a thing as a spark of the life of sinne left remaining in them. Alwaies we liue vnder this hope, that the Lord who hath already by his grace deliuered vs from wickednesse, will also in his own good time deliver vs from our weaknesse: he shall make our deedes anfwerable to our defires, and wee shall become such as may fay, Now thankes bee to God, for I doe the good which I would.

Why infirmities are left in vs after our regeneration.

These infirmities after our regeneration are lest in vs, partly as Antidotes against our naturall presumption, as we may fee in the holy Apostle, who least he should have been exalted out of measure, was buffeted with the Angell of Sathan: and partly for our prouocation to prayer, that hauing experience of our owne weakenesse, we might runne to the Lord who is the strength of our Soule, and feeke his helpe by prayer, whereunto otherwise we are very flow by nature, notwithstanning it be the best and most acceptable feruice that we can give vnto God vpon Earth. Wee have marked this in experience, that as they who find not themfelues bodily diseased, seeke not the Phisition, so hee that feeles not the spirituall infirmities of his soule, cannot pray vnto God to remedy them: the Lord hath vied the infirmities of many as holy meanes to make them truely religious, who were prophane before, and for these causes are infirmities left in vs.

Infir-

Infirmities. | So the Apost'e speakes in the plural number, because not one, but manifold are the infirmities whervnto wee are subject : whereof there arises to vs a two-foid warning. First, that we take heede vnto our selues, and see where we are weaken, to the end that there we may firengthen our selves. The Philistims were very carefull to know wherein Sampsons strength lay, to the end that spoyling him of his frength, they might spoyle him of his life : but Sathan by long experience knowes our infirmities, and fets vp on vs there where hee knowes that we are weakelt . therefore they who are befiedged looke not fo much vnto the stronger part of the Wall, as vnto the weaker, that they may strengthen it: so wisdome craues that we should look most narrowly to our greatest infirmities. Hee that hath children, albeit he love them all, yet hath he most respect to the most infirme among them; and he that hath many tenements of land, haftes foonelt to repayre that which is most ruinous; and among all the members of the body, we care most for those that are weake or wounded, Seeing Nature hath taught vs to take heed to those things which are ours, shall we not much more take heede vnto our selves? It is euen a point of holie wifedome, to confider where we are weakest, and that those sinnes are vnto which wee are most Subject, and by which Sathan hath gotten greatest vantage against vs, that so we may take the more paines to make our felues frongagainflit.

And after that by Prayer and spirituail exercises, thou Yetsothat we haft made thy felfe ftrong there where thou wast wont to be weake, yet take heede vnto thy felfe, it is not one but many infirmities whereunto we are subject, and the craftie enemy can very well change his tentations upon thee, if he be repulfed at any one part, whereat he was wont to enter, hee will goe about and fecke vantage at another : and therefore leeing our Enemy is reftleffe, and the matter hee workes uppon is our manifold infirmities, let vs walke circumipectly, and pray continually, standing with the whole.

Our infirmities are manifold.

We should strengthé our felues most where we are weakest.

remember that the enemy repulsed: at one place: will affault another.

compleat

Cemfort, our flanding in tentations past, proues we haue been supported by a stronger that he is that impugnes vs.

complear armour of God vpon vs, that we may refift him.

Where for onr encouragement let vs marke, that albeit our infirmities bee many, and our enemy strong, yet in all our conflicts we are not alone, but have an helper who fustaines vs. And this thou maiest finde in thine owne experience, if thou wilt confider with me, whereof comes this that so many yeares thou hast endured the battaile against principalities and powers? Is it not of the Lord, whose secret helpe hath sustained thee? How oft hast thou beene compassed with fearefull tentations, standing like Itraell in the red fea, with mountains of waters about thee, threatning to overwhelme thee? How many times hast thou received within thy felfe the sentence of death, and beene so far cast down, that thou hast thought with Danid, there hath been nothing for thee but death, and rejection from the fauour of God? How oft haft thou looked to bee swallowed up of: thy enemy, and given voto him as a prey? and yet hath the Lord beyond thy expectation delivered thee from fo manifold deaths: Mayst thou not feele that the powers of Hell are not able to quench that sparke of light and life, which God hath created in thee? No, no, affuredly if it had beene in the power of Sathan to have put it out, it should have beene done long or now: but bleffed be the Lord, it is hee who keepes our foules in life, and whose secret grace continually futtaines vs.

How the holy Spirit beares with vs andouer against vs euery burden laid vpon vs. The greatnesse of this comfort shall yet appeare the better, if we consider the word here yied by the Apostle, which signifies that he lists with vs, and before vs in the burthen. We see by daily custome that the burthen which is too heauy for one, is made easie by the helpe of another; two ioyning hand in hand list vp that which one is not able to doe: and the burthen of Affliction, which to our Nature is intollerable, by the help of the Spirit becomes portable and easie: for he lists not onely ouer-against vs, but least our part of the burthen should ouer match vs, he lists also with vs, which the double composition of the word imports: herein

then is our comfort, that the Lord our God is not like vnto other Lords and Maitters of the world, if he fend vs forth to doe any worke in his name, he goes with ws himfelfe to affelt vs, what good he commands vs to doe, he helps vs to doe it, and whatfoeuer croffe he layes vpon vs he ftrengthens vs to beare it, being as I faid euer present with vs, not as a specta-

toronely, but as an actor.

For we know not. The Apostle this way having generally fet downe his fecond principall argument of comfort, proceedes to a particular explication thereof, wherein first he lets vs fee that our infirmities proceed of the want of a spirituall disposition to prayer: and secondly, that the way by which the Spirit helpeth our infirmities, is by the grace of prayer. Prayer then is here recommended vnto vs as a foueraigne remedie against all our infirmities. In our heaviest tentations wee get comfort as soone as wee get grare to pray, Ascendit precatio, & discendit Dei miseratio, when Prayer goes up, the mercy of God commeth downe: deijcitur Satan cum tu ascenderis, Sathan is cast downe when thou dost ascend by Prayer. At the Lords command the blinde fees; the paralitique walkes, the dumbe speakes, the deafe heares, thee that was ficke of the Feuer rifeth and ministers; then comes these commaundements out , when thy Prayer prevailes with the Lord, light comes to resolue our doubts, comfort to mitigate our trouble, frength to sustaine our weaknesse: blessed is the manto whom the Lord keepeth open this doore of refuge, that hee may lay in his greatelt diffresse with Iehoshaphat, O Lordweeknownot what to doe, neyther is there strength in vs against this people, but our eyes, are towards thee : for hee may be fure of comfort in time of neede.

Againe, weelearne here that it is not fo easie a thing to pray as commonly men professe, it is thought of many that it is an easie thing to pray, therefore they begin it, and goe throughit, asifit were a worke of no difficultie : but alas, if wee knew our owne naturall inabilitie, and how rare a

Our infirmities proceed from the want of Prayer,

Augustine.

Ambrose de fuga feculi. cap. 7. We recouer our flrength by Prayer.

2 Chron 20,12.

It is not an eafie thing to

grace,

Godly instructions for Prayer. 300 grace, the grace of Prayer is, we should not so vainely profeffe in our words , that wee can pray , as earnestly befeech him with the Disciples that he would teach vs to pray . As that Eunuch professed that hee could not understand with-Acts 8 31. out a guide, formay we that we cannot pray without a guide, it is easie to speake of God, but not so easie to speake vnto God; hee that will speake to God ( saith Ambrose) must locake to him in his owne language, that is, in the language of his Spirit. Prayer is not a communing of the tongue with God, but Prayer is a of the foule with God, and of fuch a foule onely as is taught communing by the holy Spirit how to pray : it is true the Lord vnderof the foule with God. stands the thoughts of every mans heart, but the language acceptable to God, are those motions of the heart which are raised by his owne Spirit, and he that wants this Spirit, cannot speake voto God in Gods language. Let this serue to reforme the corrupt judgement of many, who thinking themfelues able enough to pray, paffe ouer their dayes without the grace of Prayer, a fearefull punishment of carnall prefumption. This naturall inabilitie to pray confifts in these: some-Our naturall time the fault is in our understanding, fallimur putantes proinabilitie to deffe que poscimus, cum non profint, wee are deceiued, thinkpray is, eyther in our corrupt ing those things to be profitable for vs which are notifo the understanding, lewes not content to be fed with Manna according to the by which we Lords dispensation, will have flesh, which the Lord gives feeke thinges them, but in his anger ! and their posterity not content with velawfull the Lords gouernement, will have a King like other Nations, which the Lord gaue them, but in his wrath . Of this fortare they, who fend out in stead of lawfull prayers vnlawfull imprecations against their bretheren, crying for the plagues of God vpon their neighbours, for every small offence, in flead of the bleffings of God : thefe are like the Disciples that prayed for fire from Heauen to burne vppe Samaria, not being led by a right spirit; or rather like vnto

Corah , Dathan , and Abiram , who fent up to the Lorde

ffrange

Numb 16.

ftrange nre, which at length brought downe a ftrange judg-

ment voon themselves.

Sometime againe wee freke that which lawfully may be fought: the fault is not in the vnderstanding, but in the affection? As when men feeke lawfull things for the wrong end, or in the wrong place . Of the first ( taith Saint James) yee feeke and receive not because yee aske amisse that ye may con-Sume it upon your lufts . Of the second ( faith our Sauiour ) leoke first the Kingdome of God and other things shall be cast unto you; the Lord is greatly dishonoured when we leeke any thing before himselfe : for remedie let vs remember these rules. First, that the thing we seeke be good. Secondly, that we feeke the greatest good in the first roome. And thirdly, that the secondary gifts we seeke them to the right ende, namely, that they may be feruants to vs in our feruing of God onely, and that we abuse them not as occasions of sinning against our God.

And further we may learne here how little cause eyther the Pelagian had of olde, or the sempelagian Papists have now, to magnifie fo farre the arme of flesh, as to affirme that man vnregenerate hath power of his owne free-will, to make choise in things spirituall, of that which is good : for feeing we cannot know what is good for vs, till the Spirit teachys, what powerhaue we of our felues to make choise of it? It is true that men by the quicknesse of their naturall wit, have found out many artes and trades, profitable for this naturall life; fo Iuball was the first Father of them who play on Harpes and Organes, and Tubal-Cain the first inuenter of cunning working in braffe and yron: but as for spiritual things which concerne the life to come, man is not able by any power of Nature to helpe himselfe therein: for what can he do, feeing he doth not understand those things

that are of God?

But the Spirit it selfe makes request. The Apostle to the How the Spi-Galathians hath a commentarie for these words, when hee faith that God hath fent downe his Spirit into our harts, by which

Or in our corrupt affection. by which we leeke things lawfull for the wrong end. lames 4.3. Mat.6.33.

What good can we doe by Nature, feeing we cannot doe to much as pray for our felues.

Gen. 4. 22.

which we cry Abba father: the requesting then of the Spirit is no other thing, bushis framing of such desires in vs by which we request God. And hereupon depends the efficacie of the prayers of Gods Children: no maruaile they be effectuall to move the Lord, seeing they are the birth of his owne Spirit, the effect of his owne operation; they come from him, and it is not possible that hee can missike them when they returne vnto him. If wee shall take a view of example of holy Scripture, and Ecclesiastique story, we shall finde that the prayer of the godly hath done many wonderfull things, yea, what is it that servent prayer bath not done?

Examples inholy feripture prouing the efficacie of Prayer.

Abrahams prayer opened the barraine wombes of Abimelechs houshold, and closed up the hands of the Angels who went to destroy Sodome, they could bring downe no fire vpon it, till Lot was removed out of it. The prayer of Mofes parted the red fea, and was more forcible to ouerthrow the armie of Amalecke, than all the weapons of Ifrael. The prayer of Iofna made the Sunne stand still in the firmament; and Samuels prayer brought loude thunder, flashing fire, and heavy hailestones vpon the Philistims, Eliab by prayer closed the heavens for the space of three yeeres and fixe months, and opened them againe. And this example Saint James applyes to every godly man, that we should not thinke they did these things by the priviledge of their perfons, rather then the efficacie of their prayer, hee shewes that Eliah was a man subject to the same infirmities whereunto wee are subject, and that the prayer of any righteous man availes much, if it be fervent, no leffe than his : though we worke not by prayer such externall miracles as hee did, yet doe wee by it draw downe inward grace, bringing light to the blind life to the dead, and makes a wonderfull change by repentance, a worke full of miracles indeed in them who obtaine it.

Examples in Ecclefialtique hiftory. In like manner it is written that Aurelius Antonius in his expedition against the Germanes, had in his armie a legion

egion of Christians, who by their earnest prayer vnto God. obtained raine for refreshment of his armie, when it was like to perish with thirst; as likewise searcfull thundrings against their enemies : for which he then called that legion kepawioBolos, fulminatrix, the thundring band. Thus in all ages hath prayer beene so forcible, that it hath sometimes altred the very course of Nature without, and at all times hath changed the course of corrupt nature within, in such

as had it.

Where if the children of God, who are of tender conscience, object vnto me that the more I speake of the efficacy of prayer, the leffe is their comfort, confidering that of a long time they have called youn the Lord, and can finde no reliefe of their trouble: let them remember that in this tencation they are not without companions godly men haue beene exercifed with the like before them. Danid, a Man after Gods owne heart, complaines ofttimes to the Lorde that he was hoarfe with crying; and that albeit he continued his Prayer day and night, yet the Lord was to him as one that is deafe, and would no more bee mercifull vnto him. but at length he is alway compelled to burst out into glorious thankf-giving, praying the Lord that hath heard his voyce : and not onely fo, but hee hath left this which hee found in his experience to be true, as a bulwarke of our faith vnto all posterity. Surely the Lord will not faile his people, nor for sake his inheritance. He endureth but a while in his anger, but in his fauour is life, He is the most high G O D that performes his promises toward me. Howsoeuer in our trouble we thinke many times that he hath forfaken vs, yet will hee returne and reutue his work in vs, and not faile to fulfill the defires of them who fearehim. Thus looking vnto Danid let them not thinke euil to be tried with the same tentation. by which Danid, a man beloued of God was tryed before them, and consider that there is a difference betweene delaying and denying : the Lord for a time delaies that which hee will not deny; non vt neget, fed vt commendet sua dona. Augustine. And

Comfort for the godly whe they pray and are not instantly answe-

I Sam. 12, 20,

304	Godly instructions for Prayer.
Chris. in Mat.	and againe. Tardins darko quod petimus, instantiam nobis ora- tionis indicit, the Lord when he is slow to give that which we aske, doth it onely that he may commend his guists vn- to vs, and make vs more instant and earnest in prayer. For the better understanding of this, let vs distinguish
If the Lord re- fule that which we will it is because it is not for our weale.	our petitions: sometime we seeke those thinges which are not so expedient for our selues to be granted as refused vintors; and in these non andit nos ad voluntatem, vi exandiat ad salutem, the Lord regardeth not thy will, but thy weale. The Apostle buffeted by an Angel of Sathan, befought the Lord to remoue that tentation from him, but obtained not his will, the Lord saw it was not for his weale: and not onelie doe we read that men beloued of God have beene refused in mercy, but others have had their petitions graunted in anger: which we may see not onely in the Israelites, who obtained stell when they sought, but in his anger; but also in those damned spirits, who sought licence of the Lord Iesus onter into swine, and obtained it, but to the greater
And the refutall of any thing to his owne, is not without the grant of a better.  After 1, 6.	the Lord delay it, he shall not simply result it fand if other- wife thou craw a thing not absolutely necessary for thee, if the Lord result to fatisfie thy will therin it is that he may doe according to thy weale. When the Disciple asked less of the resurrection, Lorde will thomas this time restore the kingdome of spraell? he satisfied them not in that which they
3	craued; It is not for you (laith he) to know the times er season, which the Father hath put into his owne hand; but another thing meeter for them, and leffe craued of them, he promised vnto them: But ye shall receive power of the Holy: Ghost when he shall come upon you, and ye shall be witnesses unto mee A comfortable answer indeed, an exchange most profitable for vs, and we rest content with it; So be it, even so be it, C. Lord, give vs thine holy spirit, and deny vs any other thing thou wilt.

And of this againe we learne, that we live onely by mercy, for not onely those things which we obtaine by prayer, are begged by vs, and given by God, For what hast then O man that thou hast not received? But we see here that prayer it selfe, whereby we get all things, is also a gift of God : if we wanted not of our owne, we would not feek of another by prayer, and if we could also pray of our selues, we needed not another to teach vs. Etiam ipfa Oratio inter gratia munera reperitur, it is the Lord who commaunds, and worketh in vs both the will and the deede; vnto him therefore belongs the praise of all.

We have heere also to consider a great comfort for the godly, who are ofttimes redacted to that estate, that there is none among men to speak for them : Ieremie cannot find out Ebed-melech, neither haue the Prophets of the Lord one Obadiah to hide them: Daniel had none to speake for him, all flands vp that had credit, to procure that we may be cast into the den : those that should be friends, oftentimes become fors to the Servants of God, but even at this time their comfort is, that not onely they have Iesusthe Iust, an Advocate for them at the right hand of his Father, but have also the Spirit of the comforter within them, an Interectfor

for them.

Miserable therfore must they be who bend their tongues to speake against those, for whom the holy Ghost maketh request vnto God: that rebuke which the Prophet gaue to Ichofaphat, when he went out to helpe wicked King Achab, wilt thou help them that hate the Lord? we may turne to those in our time, that are enemies to the Children of God, Wil ye hurt them, whom the Lord helpeth? The Children of GOD in all their infirmities, have the holy Spirit for their helper, what euer man speakes against them, hee maketh request vnto God for them. It cannot then otherwise be, but in the end comfort must be to them, and confusion vnto their Enemies. That Oracle which Zeresh gaue to Hamans Est. husband, shall assuredly proue true vpon all the enemies of

Prayer which obtaines al other gifts is also a gift of God, therfore the praise of all is due to the Lord 1 Cor 4.7.

Comfort for the godly, when no man will speake for them they want not Interceffours.

Miserable are those who bend their tongs against them, for whom the holy Spirit maketh request. 2.Chron. 18.

God in word or deeder If Mordecai be of the feed of the Iewes thou shalt not falle to fall before him: If Eliah be the man of God, though not a fire from heaven, yet doubtle she wrath from heaven shal overtake his enimies. Only let those who are troubled by the malice of wicked men, make sure vnto themselves that they have the Spirit of grace, and of glory resting in them, partaker with them of their afflictions, and then let them be assured, that either their enemies shall become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them.

No malice of men can cut off the intelligence of a Christian with the Lord

With fighes. Laft of all we learne heere that the godlie haue an intelligence with the Lord their God, which no power of man is able to cut away. For how ever they may be separated from the company of men, and locked up in vnaccessible places, yet can no man hinder their accesse vnto God, and speaking with him : yea, suppose they should cut their tongues out of their heads; for it is not by words. but by fighes they make request voto God, and their fighes may well be increased by trouble, but cannot be destroyed. And heerewith also let the Children of God comfort themfelues, when they are brought voto that extreamity, that neyther eye, hand, nortongue can ferue them in praier ; let them looke vnto good king Ezekiah, who being fo weakened with bodily difeafes, that he could not speake diffinctly vnto God, yet his mourning like a Doue, and chattering like a Swallow, entred into the Lordes care, and brought backe a comfortable answer to him.

Verfe

Verse 27. But he that searches the hearts, knoweth what is the meaning of the Spirit, for he makes request for the Saints, according to the will of God.



East any man should thinke the sighes of the godly of little auaile, because the Apostle hath said they cannot be exprest, the Apostle heere obuists the doubt, shewing that albeit we cannot expresse them, yet the Lord to whom they

It is a file onely competent to God, that he is the fearcher of hearts.

are made he understands them; for he knowes the meaning of the spirit. Wherein first occurs to be marked this description of God: he is called the fearcher of hearts, Many glorious stiles are given to the Lord in holy Scripture, and among the rest this one, importing his great soueraignetie ouer all his Creatures : many of his properties aftera fort. are communicable to the creature; but this is no way communible : none but the Lord tries the raines, and fearches the heart. And in this the Lord is brought in rejoycing, Am I a God neere hand, and not a God farre off? Can any bide himfelfe in fecret places that I fall not fee him? Doe not I fill Heanen and earth? As for man he is oftentimes fo blinde that he feeth not those thinges which are neere him, no more then Hagar did the Well that was before her, and how then shall he fee things which are farre from him? He feeth no things which are plaine and reueiled, farre leffe can he vinderfland those that are covered. Old Isaac when his eies waxed dim. was fo deceived, that he tooke Iacob for Efan, but the ancient of daies, who heares without eares, & fees without eies, cannot be so deceived. Samuell may looke upon Eliah, and that hee should bee King, because of his likely personage, but the Lorde can tell him this is not the man : for man beholdes the countenance, but the Lord regards the heart.

Icre. 23, 23.

Of this we have first to learne a lesson of true godlinesse, that seeking the Lord searcheth the heart, it becommeth vs.

Let not man therefore fin vnder hope of secrecie. in all our waies principally to looke vnto it. It is in the most part of men an argument of their Atheisme, that they looke curioufly to the decking of the body, which falleth under the eye of man, but regard not the hid man of the heart, which falleth under the eye of God. And againe, we learne heere, that it cannot be without great contempt to God, to fin against him under the hope of secreey, it is with thy fin, to joyne a mocking of God : for in effect thou layest with the Atheift, The Lord feeth not. A most high sinne against his Maiestie, whereby thou doost all thou canst to pull out the eyes of the Lord, that hee should not see, or at least thinks to of him in the falle conclution of thy darkned mind. No maruaile therefore, that against such as thou art, the Prophet threaten that fearefull curfe : Woe be to them that fecke in deepe to hide their counsell from the Lord, their workes. are in darkeneffe, and they fay, who feeth us? Or who knoweth vs? Your turning of denices shall it not be esteemed as the Pota ters Clay? For shall the worke say to him that made it, he made me not? Or to the thing formed, say of him that fashioned it, be had none understanding? Understand ye umvise among the people, and ye Fooles when will ye be wife? Hee that planted she eare, shall be not beare? Or be that formed the eye, shall be not see? He that teacheth man knowledge, shall he not know? Certainely, the Lord knoweth the thoughts of the heart of Man. ibat they be but vanity .

Pfal.94.8.9.

10,11.

Efay.29.15.

But let the eye of the Lord be an awbind, cuch infecret to keep ys from finne.

Let vs therefore sanctifie the Lord God of hoasts in our heart, let vs neuer seeke to hide our waters from him, for that it is impossible: let vs learn of Henoch to make our lives a walking with God; and with Danid, let vs alwaies set the Lord before our eyes: so in the middest of our owne house we shall walke in the innocency of our heart: where there is no cie of man to make vs ashamed, the reverence of God shall keepe vs from sinne. The scare of carnal men, is the countenance of men: what restrained Abner, and made him vnwilling to slay Ashell? If I doe it (saide he) how shall I hold way my face to thy brother load; but the avec of spiritual

men

men in the countenance of God: this restrained Iseph, that in secret he durst not commit adultery, and it was his reason to perswade his Brethren; I seare God, and therefore dare do you no enill. Certainely this is onely true godsinesse, when we like so as under the eye of God, and the reverence of his invisible maiesty, restraines vs from doing those sinnes, which otherwise we might do unknowne, or at least uncontrolled of men.

The Sons of Adam feek to hide the felues from the lord

And fo much the more let vs endeuour to attaine to this holy disposition, because howsocuer our corrupt Nature cannot hide her crooked waies from the Lord, yet she defires and preates to doe it, and if her deeds and thoughts be brought vnto the light, it is fore against her will : but the Children of God renued by grace, willingly presents their hearts to God, that he should looke voon them. And this the Apostle points out heere, when he saith, that not onelie God knowesthe heart, but that hee fearches the hart. Searching is the inquistion of athing which is hid and covered, and imports the contrary corruption of our Nature, which seekes to hide and obscure it selfe from the Lord, As Adam prefently after his fall lought to cover his nakednesse with Figgerire leaves, to hath he transmitted this heritable euill to all his postericy that when they have done wickedly, they doe what they can to couerit: but in vaine, for the Lord is fuch a fearcher, from whose eyes no man can hide that for which he makes inquisition . Laban searched the Tent of lacel for his Id- Is, and could not find them though they were there but what the Lord fearches he shall finde out. If Saut hide himfelfe the Lord can tell the people that he lurkes among the fluffe. As a light where it comes makes things to be feene which were hid in darkneffe, fo the Lord when he fearches, faith hee will fearch with lights; to tell thee that were thy deeds never to fecret, he will make them manifelt. Let vs not therefore like the prophane Atheifts feeke to hide our fecrets from the fearcher, but let we live as in the fight of God, it told sind saword

Butin vaines

Neither

The hart only makes the difference betweene the true christian & counterfeit.

Neither is it without great cause that the Lord passing by other things, looketh only to the heart, the heart being the effentiall difference that diftinguisheth a true Christian from a counterfeit : for outward exercifes of godlineffe the hypocrite in appearance may march the holy one. Ye shall fee Caine facrifycing no lefte then Abell: yee shall fee Efan feeking the bleffing with greater crying, and moe teares, than lacob; and Saul shall confesse his sinne no leffe than David : and Abab shall humble himselfe in Dust and Ashes. more penitent like than Ezechiah : the Pharifee shall bee more abundant in fasting & giuing of almes, than the Publican. As he that doth paint a faire fire, may paint the colour and the forme of the bowing flame thereof, but can no way paint the heat therof: fo an Hypocrite can look like a Chriflian, speake like a Christian, and in outward actions counterfeit the Christian, but can neuer attaine to the Christians heart therefore is it that the Lord most of all delights in the heart, and we allo moft of all fhould take heed voto it. to keepe it hely.

It is in great wifedom that God hath locked vp the heart of one man from another.

Beside this, that the Lord hath locked up the heart of one man from another, and hath referred the knowledge of the heart to himselfe onelio, the Lord hath done it in great wifedome for feeing that man divided himfelfe by finne from God, their heatts by nature are fo discordant among themselves, that if their hearts were as manifest to others, as their faces, there could not be a fellowfhip nor focietie entertained among men. Looke how many men are in the world, there are as many fundry judgements and wils, every man having a kingdome in his breaft, and so carryed away with a defire of his owne fuper-excellency, that he feeketh the advancement of his owne will with the overthrow of al others, whose will is not agreeable to his, if he might attaine ynto it. Againe, the hart of man is such a bottomlesse fountaine of wickednesse, that if it were manifested, the World should be infected with viler abhominations, than any that yet are knowne in it : for if the tongue wich is

but a little member of the body, when it fomes out but a finall part of that filth which abounds in the heart, bee for forcible as to corrupt the honest minds and manners of the hearers, what should be done if the heart it selfe were laid open, which is by nature but a flinking puddle, and filthy

flore-house of all iniquity?

And further for the comfort of the whole Church of God. and every member thereof, let vs marke the fourraiguty of our God over all his creatures in these two that not onclie hee is voon their feerers whether they will ornot, for hee fits in their hearts, but also hath fourraigne commandement over them, to that he can when he wil, & wil when his glory requires, either take their harts veterly from them, or turne their owne harts against themselves, as domesticke enemies And as for the fift, it is manifest out of to torment them. this place, that the Lord fitterhopon the feerer counfell of the wicked; for he fearcheth the heart . It was a great difcouragement to Benhadad, King of Aram, that the fecret conclusion, which he laid with his Captaines in his cabinet counfel, concerning the ordering of his buttels against Itraell were inscohered as they were concluded by Fully the Propher, vnto the King of Ifraell, and who reueiled them to Elifha, but the Lord our God? who fits as moderator in the counsel of the wieked, whether they will or not to ouer-rule their determinations, and direct them to their owne and, which is the glory, and good of his Church, Let our Enemies then take counfell and confpire together as they will, he that dorn fit in the heavens fhall have them in derifion. The counfell of the Lord shall fland, and what he hath decreed fhall only come to paffe; det vs thereforere fin them,

It were good formen to confider this y that albeit man be suffailled and visholden by his owne heart, so that no other thing can helpe him if it faile him, yet it is in the Lords power to doe with it what he will; how oft have we seen that the Lord being angry at man, passing by all the members of his body, and leaving them whole and sound, hath stricken The Soueraignty of God ouer man appears in this, that he is vpon the fe crets of their hearts.

Man hath put his heart to hold him vp, and God can take it from him when he will.

Bricken the heart with fuch terrours, that most valiant men having eies could not fee having a tongue could not freak. having handes could not firike to defend themselves, and having feete could not doe fo much as runne away, their heart being taken from them by God, they are left in a strait and comfortlesse estate. But farre more miserable are they. when the Lord turnes their owne harrs against themselves, and makes them a terrour to themselves. A scarefull exam-

Dan. 4.6.

We have

welpeak to him who fear-

cheth the

heart.

ple whereof we have in Belfhazzar, who feeing nothing without him, but the figure of a hand which stirred him not, was fo fricken and purfued with his owne heart within him, that his flesh trembled, his countenance waxed pale, his knees smote one against another. If man considered this he would be loath to prouoke the Lord vnto anger-feeing he can neither sustaine the wrath of God, nor eschewit. need of great reuerence in prayer feeing

Pfal.139.23.

Moreover, we are taught heere, seeing our Prayer is a conference with him who fearcheth the hart, that we should alway pray with our heart, for otherwise if we draw neere him with out lips our heart being farre from him, hee will curse vs as deceivers, that having a male in our flock, do facrifice a lame thing vnto the Lord ; that is, in stead of the feruice of our hearts, doe offer vnto him the feruice of our lips. The Lord bath no delight in the facrifice of fooles, who are rash with their mouth to ytter a thing before him, not confidering that hee is in heaven, and they are vpon earth, the mouth may reach to men who are befide vs, the heart onely may reach to God who is aboue. It was a very godly protestation that Danid made, Try me O Lord, and prone my thoughts in the Night, and fee if at any time I have spoken: that to thee with my mouth, which I have not thought with my heart; and albeit wee have not as yet attained vnto it. yet it is that holy fincerity whereat we should ayme in all our Prayers, fo to speake vnto God, that our conscience may beare vs record that we lye not, and that we have spoken no thing with our mouth, which we have not thought with our heart.

We are therefore for the right ordering of our prayers, to take heed to thefe three things, First, preparation before prayer. Secondly, attention in prayer. Thirdly, reuerent thank!-giving after prayer . As for the fift, as Mofes and Iofua put off their shooes before they came necre the Lord, fo are we to remoue out of our harts vncleane cogitations, and affections, whereby wee have trod in the filth of finne, before we pray; for those are never lawful, but most vnlawfull in the time of prayer. As for worldly cogitations they are sometimes lawfull, but never in the time of prayer. As Abraham vied his Affes to ferue him for his journey, but when he came to Mount Moriah, the place of the worthip, he left them at the foot of the hill : fo the thoughts of the world are tometime tollerable, if we vie them as Seruants, to carry vs through in our journey, from the Earth to Heauen, but we must not take them with vs into the holy place wherein the Lord is to be worshipped.

To help vs to the preparation before prayer, let vs confider; first, that he to whom we speak is the Father of light, and we are by nature but the children of darknes; cal therfore vpon him in the sinceritie! and vprightnesse of thine heart; for he loues truth in the inward affections. Secondly, hee is the Father of glory, come therefore before him with searc and reuerence, for thou art but dust and ashes. Thirdly, he is the Father of mercy, repent thee therefore of thy since s, and then draw neere with a true heart, in assurance

of Faith.

The second thing requisit, is attention in prayer the Lord to whom we speake is the searcher of the heart, and therefore we should beware that we speake nothing to him with our mouth, which our heart hath not consinced. For it is a great mockery to the Lord to desire him to consider those petitions which wee have not considered our selves; wee searcely heare what we say our selves, and how then shall we crave the Lord may heare vs ? We finde by experience that it is not an easie thing to gather together in one, and keep vnited.

Three thinges to be obserued in prayer.

That prepara-

Motines to preparation.

That there be attention in Prayer.

vaited the powers of our foule in prayer vato God, Sathan knowes that the gathering of our forces in the wakning of his kingdome, and that then we are firongest, when we are most feruent in prayer, and therefore doth hee labour all that he can to slacke the earnest nesses of our affection, and so to make vs more remisse in prayer, by stealing into our hearts if not a prophane, at least an impertinent cogitation: so that valesse we fight without ceasing against the incursion of our enemy, like Abraham driving away the ravening birds from his sacrifice; valesse we expell them speedilie, as oft as they come upon vs, it is not possible that we can entertaine conference with God by prayer.

That after prayer there be thankfgiuing to God,

And thirdly, after thy prayer thou shouldst come away with reverent thankigiving. It is the fault of many careleffe worshippers, they goe vnto God as Men goe to a Well to refresh them when they are thirsty; they goe to it, and their face toward it, but being refreshed they returne with their backe vpon it : enen so doe they sit downe to their prayers without preparation, powre them out without attention & denotion, and when they have done, goes away without reuerent thanksgiving : whereas indeed every accesse to God by Prayer, should kindle in our hearts a new affection toward him, if we confider that when we pray, and gets any accesse, so oft are we confirmed in this, that he who hath the Keyes of the house of Danid, and opens and no Man shuts, hath opened to vs an entrance to the throne of grace which shall neuer be cloied againe vpon vs : whereof there should arise in our hearts a daily encrease of ioy, which should make vs to abound in thankseiving,

The curse of Moab is vpon prophane me they pray and prenades not Makes request for the Saints.] We have further to learne, that none are partakers of the Grace of Prayer, but Men sanctifyed in Christ Iesus: the Spiritrequests for Saints, not for prophane and impenitent Men, howsoever sometime they babble for themselves, yet are their praiers turned into sinne. The curse of Moab is vponthem, they pray and pre-unites not. As without sanctify cation we cannot see God, so

without

without fanclification we cannot pray to God : euery one that calles on the name of the Lord, should depart from iniquitie. Doe we not feele it by experience, that the further we goe from our finnes, the neerer accesse we get voto the Lord: and on the contrary, doth northe Lord proteft against his people the lewes? albeit yeem ske many prayers yet I will not heare you, for your hands are full of blond. Will you steale, murther, and commit adulterie, and come and stand before mee in this bouse, where my name is called upon, before your eyes? Beholdenen I fee it, and will for this cause cast you out of my fight.

But heere sceing it is for Saints onely that the Spiritrequests, what shall then become of mee may the weake Christian say, who am the chiefe of all sinners? To this I answere, that in vs who are militant here vpon earth both of these are true; we are sinners, and we are Saints, bur in fundry respects. If wee say wee bane no sinne wee lye, and the truth of God is not in vs . And if our adversarie say that there is nothing in vs but finne, hee is also a lyer. That therefore we may know how these are to be reconciled, let vs consider that the Euangelist Saint John faith , bee that is borne of 1 lohn 3.18. 1 God finneth not : and in the fame Epittle speaking also of men that are regenerate and borne of God, hee faith, if mee say we have no sinne we deceine our selves. The Apostle Saint Paul speaking of himselfe in one and the selfe same place, affirmes that he did the enill which he would not , and yet incontinent hee protests that it was not bee but sinne dwelling in

bins. The resolution of this doubt will arise by considering that in the Christian man are two men, the new man, and the olde; the one the workemanship of God, the other the workemanship of Sathan; the one but yong little & weake in respect of the other, like little Danid compared to the Gyant Goliab. Yet the new man who is weakest hath this vantage, that he is daily growing, whereas the other is daily decaying; the life of the new man waxeth stronger and Efay.1.15. 1ercm. 7.9.

Seeing the Spirit requests for Saints onely, bow shall we know that he requests for vs who are Anners ? 1 John. 1.8.

Rom.7.15.17

In the christian man are two men, the new and the old.

ffronger,

ftronger, the life of the olde man weaker and weaker, the one tending to perfection; the other weating to a finall

Godindges cf the Christian by the new man and not by the old.

deffruction.

Numb. 23,21.

Rom. 7. 24.

Now the Lord in judging of the Christian lookes not to the remanents of finne in him, which are daily decaying, but to the new workeman-flip of his owne grace in him, which is daily growing; according to it he efteemes, judges, and speaks of the Christian: from it he gives vs these names. as to cal vs Saints righteous, orc. not counting with vs what have we beene, neither yet weighing vs by the corruption of finfull nature which remaines in vs, but according to the new grace which in our regeneration he hath created in vs. He fees no iniquity in Ifraell, and it is his praise to passe by the transgressions of his heritage . But the Christian by the contrary in judging of himselfe, he lookes most commonlie to that whereunto the Lord lookes least, his finnes are euer before him, the old man is continually in his fight as a strong and mighty Gyant, whose force he feares, whose tyranny makes him to tremble, and by whom he findes himselfe detained under miserable thraldome farre against his will, and therefore all his care is how to fubdue his tyranny, how to quench his life, and thake off his Dominion in this Warfare : hee fighes, complaines, and cryes vnto GOD with the holy Apolile, Omiserable man, who shall deliner me from the body of finne? But because so long as this old man hath a life, he never rests to fend out finnefull motions and actions, which doe greatly grieue the Child of God, therefore is it that he efteemes himfelfe a miferable Creature, vea. and the chiefe of all finners. Thus ye fee how it is, that God accounts his Children, Saints, and they account themselues Simmers.

How is it to be vnderflood that he who is borne of God finneth not.

Where againe Saint Iohn faith, that he who is borne of God sinnes not, and yet that Hee who faith hee hath no sinne is a her, both of these is true. He that is borne of God, that is, the new man, sinneth not: for sure it is that al the sins which are committed by man, are either done without the knowledge

of the new man, his understanding beeing as yet so weake that he doth not know every sinne to be sinne, or then if he knowes them to be sinness; they are done without his consent or approbation, yea they are done fore against his will, so that the new man in the sinnes which are done in the body

is a patient not an agent.

So that as an honest man captived by violence, and against his will compelled to behold wicked and abhominable deedes, which he would not so much as looke to if hee were free: so is the new man detained in the body as a captiue, and compelled to looke vnto that which he loues not, that is, to the finfull motions, vnruly lusts and affections of his corrupt nature, whereunto he confents not, but protells against them, and for their fake becomes weary of foiourning in the body, so that Ioseph was not more weary of his prison, nor leremy of his dungeon, nor Daniel of the company of Lyons, nor David more weary of his dwelling in the Tents of Kedar, than is the new man weary of his abiding in the body. He is like Lot in Sodome, whose righteous Soule was vext day by day, by hearing and sceing the vncleane conversation of the Sodomites: he is like Ifrael in Egipt, kept in most vile slauery by the tyranny of Pharaoh, fighing and crying: he is like the godly lewes holden in captiuitie in Babell, many things they faw there done to the difhonour of God, which they no way approoued, and many things they wuld have done, that they had no liberty to do. So this new man perceives many finfull motions & actions brought in vpon him by a superior power, which are a griefe vnto him, and vexation of his spirit.

And this is the greatest comfort of the new man, that what soener good he doth, he doth it with ioy: and on the contrary, eaill that is done in the body it is a griefe to him to see it, yea he protests against it, O Lord this is not I, but sin that dwels in me, thou knows I like it not, I allow it not, I wish from my heart there were not done in me any thing that might offend thee. Onely happy, and thrice happy is

The new man liues in the bo dy like Lot in Sodome.

Pfal. 120, 5.

Reioycing when he doth good, grieued when he doth euill.

Rom. 7, 15.

the

the man, who with the holy Apostle is able to say so. Thus ye see in what sense the Godly are said by the Euangelist in one place not to sinne, and in another not to be without sin. The Lord worke this holy disposition in vs, that the life of sinne may daily be wakened in vs.

We fliold not prefent petitions to God, which are not according to his will.

According to God. ] We have last of all to marke heere, that those petitions which flow from the Spirit, are according to Gods will, and therefore as concerning temporall things, because wee know not absolutely what is the wil of God, whether health, or sicknesse, riches, or pouertie be most expedient for vs, we are to pray with a condition, if it be his wil, but as for those things which are directly against his will, it is a great mockery, if it be done with knowledge, or otherwise a groffe impiety to seeke them from him. It is written of Vitellius that one of his friends asking from him a certaine thing which hee refused, and being impatient of the refusall, did say of him, What availeth thy friendship to me, if I cannot obtaine that which I craue ? returned backe to his friend this answere, And what availeth to mee thy friendship, if for thy sake I must doe that which becomes menot? If fuch equity be in a mortall man that he will not graunt an volawfull thing, even to his tender friend, how much more are we to thinke that it is in the Lord our God: Away therefore with these cursed and abhominable facrifices, as to present vnto the Lord petitions which are not agreeable to his holy will.

A Christian hath accesse to the priny Chamber of the great king euer when he pleaseth.

And last to conclude this, that wee may be encouraged to prayer, let vs consider what excellent priviledge this is, that the Christian as oft as hee pleaseth, hath libertie to speake vnto the Lord his God!. The Persians thought it a piece of their filly glory not to graunt accesse easilie vnto their subjects, yea, not to those of most noble ranke; therefore yee see how assaide Hefter the Queene was to goe in vnto the King vnsent for. But the Lord our God King of Kings, proclaims vnto vs free accesse, as oft as we are disposed to call vpon him, ready at al times to extend the Scepter

of his peace toward those who seeke him in spirit and truth. Yea, though with Danid thou prevent the morning, and rise at midnight to call vpon him, thou shalt finde him, even then waiting vpon thee, Invenire potes, prevenire non potes, come when thou wilt thou maist finde him, but canst not prevent him. Let vs therefore vse our libertie well, and see weeneglest not to begin in time our acquaintance with the Lord by frequent speaking vnto him, if so be we looke hereafter for ever to remaine with him.

Vetic 28. Also we know that all things worke together for the best to them who love God, even to them who are called according to his purpose.

Ow followeth the Apostles third and last principall argument of comfort, taken from the prouidence of God, which fo ouer-ruleth all Things that fal out in the world, that he caufeth them to worke together, and that for the best vnso those who love him : and among the rest our afflictions are so farre from being prejudicall to our faluation, that by the providence of God, which is the daily executor of his purpose, working all things according to the counsell of his will, they become meanes helping vs forward to that ende, namely conformitie with Christ, whereunto God hath appointed vs. The comfort is summarily set downe in these words, All things worke together for the best to them who love God: the confirmation thereof is broken vp in these words, enen to them who are called according to his purpose; and the explication is subiogned in the two subsequent Verses.

you before, I give you yet this further: not one but manifold are the comforts which the Lord hath discovered for his Children in holy Scriptures. Many are the troubles of the righteons, but the Lord delivers him out of them all: that is,

The third principall argument of comfort, is from the prouidence of God, working all things to the good of his owne.

Manifold blef fings of God are vpon the Godly. Pfal. 34.19. Cor.10.13.

Zach.s.zs.

If the first fruits of our comfort be so sweet, what shall the full made be?

> None but a Christian can know the mysteries of the Gospell. 1 Cor. 9. 1 I. 1 Cor. 2. 14-1 Cor. 2. 5. 6.

for every trouble the Lord hath a severall deliverance. Every tentation (saith the Apostle) hath the owne is we every horne that riseth against vs to push vs., hath an hammer attending vpon it to represse it (saith the Prophet.) Esau mourned on Isaac, albeit he was prophane, yet he cryed pittifully. Hast thou but one blessing my Father? But we, with the holy Apostle may blesse our heavenly Father, who doth so comfort vs in all our tribulations, that as the sufferings of Christ abound in vs., so our consolations abound through Christ. The store-house of his consolations can never be emptied.

The Lord our God hath not dealt niggardly nor sparingly with vs, but a good measure of consolation, pressed downe
and running ouer, hath he given vs in our bosome, his holy
name be praised therfore. And yet how little is all this, which
now we receive, in comparison of those inestimable ioyes
prepared for vs, the like whereof the eye neuer faw, the eare
neuer heard, the heart did never understand? Surely the
greatest measure of comfort we have in this life, is but the
earnest penny of that principall, which shall be given us here
after: if the first fruits of heavenly Canaan be so delectable,
how shall the ful masse thereof abundantly content vs, when
we shall behold the face of our God in righteousnesse, and
shall be filled with his image, and with that sunesses of ioy
which is in his presence, and those pleasures which are at
his right hand for evermore?

We know.] If yee ponder the Apostles words, yee shall sinde that by an Emphasis heerestraines this knowledge to the Children of God, excluding worldlings and naturalists from it: The spiritual man discerneth all things, but hee himfelse is indged of no man. Anatural man cannot understand the things that are of God. The Gospell is wisedome indeed, but wisedome in a misterie, and wisedome among them that are perfect. Every article of our Faith, and point of Christian doctrine, every priviledge of a Christian is a misterie: no merualle thersore that the Gospel be soolishnes to the natural man who perisheth; the excellent things of Christianitie

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can hee know of none, but those who possesses them: the value, or rather vanity of earthly Iewels hath beene better knowne of some who neuer had them, than of others who have enjoyed them: but the Iewels of Gods Children, such as Peace, Righteonsnesses, and ioy in the holy Ghost, can bee knowne of none, but of him who doth possesses them: the new Name, none can know but he who hath it, neither can any man know the sweetnesses of hid Manna valesse hee tast it.

Pearles which non: know but they who have them,

If you goe, and speake to a Worldling of inward peace, and spirituall ioy, or of a priviledges of a Christian, yee shall feeme to have a Barbarian, or one that speaks a strange language, which he doth not vnderstand : or if he himselfe speake of them, as he hath learned by hearing, or reading, yet shall he speake like a Bird, vetering voices, which he vnderstandeth not. As the brute beaft knowes not the excellency of mans life, and therefore doth delight it felfe with Hay and Prouender, feeking no better, because it knoweth no better: fo the naturall man knoweth not the excellency of a Christian, and therefore doth disdaine him, and esteem him a foole, a mad man, and the off-scowring of the world; he takes the dung of the Earth in his armes for his inheritance: if he can obtaine the portion of Esau, that the fatnesse of the earth may be his dwelling place; if his wheat, and his Oyle abound to him, he careth for no more; hee kno weth not what it is to have his foule made glad with the light of the countenance of God. This is your miscrable condition, O ye wretched Worldlings, ye are curffed with the curse of the Serpent, ye creep as it were, vpon your bellies, and ye licke the Dust of the Earth all the daies of your life, yee haue not an eye to looke vp vnto Heauen, nor an heart to seeke those things which are aboue. Most fearefull is your estate, we warn you of it, but it is the Lord who must deliuer you from it.

Worldlings
fpeak of them
like birds
counterfeiting
the voyce of
man.

This refolute knowledge is the mother of spirituall courage, constancy, and patience: for why shall he seare in the

Worldlings curfed with the curfe of the Serpent. Sure knowledge of Chriftian comfort is the mother of patience. Reuel. 4.

Iohn. 2 1.15.

Other men hazards under hope, but the Christian runs as sure to obtaine.

Rom. 16.20.

2 Chron. 20.17.

euill day, yea, though the earth should be remoned, and the mountaines fall into the middest of the sea, who sees the Lord sitting on his throne, and the glassic sea of the world before him, gouerning all the waltrings, changes, and events of things therein, to the good of them who love him? Oh that we had profited so much in the schoole of Christ all our dayes, that without doubting or making any exception, we could believe this which here the Apostle layes for a most sure ground of comfort, that so wee might change all our thoughts and cares into one, namely how to grow in the love of God: that in a good conscience we might say to the Lord with Peter, Lord thou knowest I love thee: casting the burthen of all the rest of our seares, griefes, and tentations ypon the Lord who cares for vs, and hath given vs this promise for a premunire, all comes for the best.

The Souldier with courage enters into the battell under hope to obtaine the victory; the Marriner with boldneffe commits himselfe to the stormy seas under hope of vantage, and every man hazards in his calling, yet are they vncertaine venturers, and knowes not the end : but the Christian runnes not as yncertaine, but as one fare to obraine the Crowne; for he knowes that the God of peace [hall shortly tread Sathan under his feet. What then? Shall not he with contage enter into the battell, wherein he is made fure of the victory before he fight, knowing that al the warriours of Christ fhal be more than conquerours through him ! Ifwee will onely stand still we shall see the faluation of the Lord. Gidson with his three hundred fought against the great host of Midian without feare, because he was sure of victory. Danid made haft and ran to encounter with Goliah, because he was perswaded that God would-deliver him into his hands. The Ifraelices were not afraid to enter into the River of Iordane, because they faw the Arke of God before them deciding the was ters. And shall onely the Christian stand assonished in his tentations, notwithflanding that the word of God goesbefore him to resolue him that what soeuer falles out, shal come

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for the best to him? The Lord increase vs and make vs to abound more and more in the loue of our God; For perfect done casts out seare: the Lord strengthen our Faith, that thorow these misty Clouds of affiliation which now compasse vs, we may see that comfortable end which God in his word bath discovered vato vs.

And to this effect we must beware of the subtile slightes of Satan, who to the end that he may spoyle vs of this comfort in trouble, endeauours by all meanes either to quench the light of God vecerly in our mindes, or at leaft to darken and obscure it by precipitation of our vnbeleeuing hearts: carrying vs headlong to judge of the works of God by their beginnings, and to meature our felues in trouble by our prefont efface and condition, not fuffering vs to tarry while we fee the end : whereof it comes to passe that our hearts being toffed too and fro with reftleffe perturbations, like trees of the forrest shaken with the wind, we hasten in our necelbeies to be our provilors, in our dangers we wil be our own deliverers, and every way become the carvers of our owne condition. We have so much the more neede to beware of this precipitation, because the dearest Servants of God have fallen through it into fearefull finnes against the Lord : As we may fee in Danid, who being in extreame danger in the wildernesse of Maon, said in his feare that all men were lyers. Is not this a great blasphemy, to say that the promises which the Lord made to him by Samuell were but lyes ? and in his other extreamities hee is not ashamed to confesse that he thought that God had forgot to be mercifull, and had shut up his tender mercy in diffleasure: but when he saw the endathen hee was compelled to accuse himselfe, and give glory vnto God. I should have beene dumbe, and not opened my mouth, because thou didst it : and againe, I faid in my feare all men are lyers, for not with standing al Samuels promises, I looked for nothing but death, but now confidering the deliverance, I must say pretions in the fight of the Lord is the death of all his Saints.

One of Satans flights is to cause vs to indge of the works of God by their beginnings.

What inconueniences arile from this precipitation.

Pfal. 39, 9.

Pfal, 116, 10.

Pfal. 116, 13.

He that will indge of Lazarus on the dunghill, finall thinke him more miferable than the rich G'utton.

Seeing this precipitation made Danid to flumble and fal, may we not feare least it carry vs to the like inconvenience, vnleffe we learne to beware of it in time ? Let vs not therefore judge of the works of God before they be ended. If we should looke to Lazarus on the dunghill, full of byles. and fores, having no comfort but from the dogs, and comgare him with the rich Glutton cloathed in Purple, and fairing daintily energyday, what can we judge but that Lazarus. is the most miserable of the two? Yet if we tarry till the Lord have ended his worke, and Lazarus bee convayed to Abrahams bosome, and the rich Glutton bee gone to his place, then shal the truth appeare manifestly, All things worktogether for the best to them that love God. Let vs therefore learne to measure the event of thinges, not by their present. condition, but by the prediction of Gods word; let vs cleaue to his promise, and wait on the vision, which hath his ownetime appointed, it shall speake at the last and shall not lye, though it tarry, let vs wait for it, it shall furely come & not flay: let vs goe into the Sauchury of God and confider the end, there shall we learne that, there is no place to the micked, how focuer they flourish for a time; and that it can or be but well with them who love the Lord : Mark the vpright man, and behold the instathe and of that men is peace, but the transpresours shall bee destroyed together, and the end of the wicked hall be cut off. Thus both in the troubles of the Godly, and prosperity of the wicked we should suspend our judgement till we fee the end.

But wee shall best judge of the workes of God, if we tarry till they bee ended. Efay 48.12.

Pfal. 37-37.

Gods wonder full wifedorge in caufing things of to contary qualities to agree to doe one worke.

All things worke regerber. Marke the fingular priviledge of the Christian, not onely afflictions, but all other things whatsoever worke for the best vnto him, and not onely so, but they work together. Many working inframents are there in the world, wose course is not one, they communicate not counsels; yea, their intentions of testimes are contrary, yet the Lord bringeth all their workes vnto this one end, the good of those who love him; where ever they bee in regard of place; what ever in regard of persons; yea,

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howfoeuer difgreeing among themfolues, yet are they fo ruled by the provident power of the supreame governour, our heavenly Father, that all of them workes together vnto the good of them that love him. For albeit the Lord rested the seaventh day from the workes of creation, so that hee made no new kind of Creature after that day, yet did hee not rest from the workes of providence or gubernation : whereof our Saujour faith, My Father workes huberto, and I morke. When man hath finished a worke hee refignes it to another to be governed : as the Wright when he hath builded a Ship gives it over to the Marriner to rule it; neyther is man able to preferue the worke of his hands, neither yet knowes he what shall be the end thereof: It is not so with the Lord: as by the worke of creation hee brought them out, fo by his provident administration he preserves them, and rules even the smallest Creatures, directing them vnto fuch ends as bee hath ordained them for in the counsell of his will.

How ever some Ethnickes have beene so blinde, as to thinke that God didneglect the smaller things voon earth, Scilicet is superistabor oft : and Epicures also whose false conceptions of the disine providence are rehearled by Fliphaz. How bould GO Dknow? How should be indge through the darke Cloude? The Clouds hide him that he cannot fee, and he walkes in the circle of Heaven: yet it is certaine hee rules not a part onely but all; hee is not as they thought of him, a God onely above the Moone : No though he dwell on high, yet he abases himself to behold the things that are on earth; he is not only a God in the mountaines, as the Syrians deemed, but a God in the vallies also. There is nothing so great, nothing folmall, but it falles under his providence, yea he numbers our haires, and keepes them, not one of them can fall to the ground without his prouidence. Si fic custodiuntur superflua tun, in quanta securitate est anima tua? If he so keepe thy superfluities, how much more will hee keepe thy foule?

Ged bath refled from the works of creation, not of gubernation.

His prouidence extends to the smallest things.

10b 22,13,14.

Pfal. 113.

1 King. 20.

Augustine:

In greatest contusion of things, let vs keep our com fort, the end of them shall be our good.

Gen. 37. 60.

Let it therefore content vs in the most confused estate of things we can fee fal out in the world, that the Lord hath faid : Allthinges fall worke for the best untows . Let vs not question with Mary, How can this be? Nor doubt with Sarah, how can I conceive? Nor with Moses, Where shall flesh be cotten for all this multitude? But let vs faith Augustine, confider the Authour, and fuch doubts shall cease. As he hath manifested his power and wisedome in the tempering of this world, making Elements of fo contrary qualities agree together in one most pleasant harmony, so doth it appeare much more in governing all the contrary courses of men to the good of his own children. One notable example whereof we will fet downe for all, laceb fends Tofesh to Dothan to vifit his Brethren, his Bretheren cafts him into the pit, Reuben releeues him, the Midianites buyes him, and fels him to Porphar, his Mistresse accuses him, his Maister condemnes him, the Butler ofter lang forgetfulneffe recommends him, Pharaoh exalts him . O what Instruments are here & how many hands about this one poore man of God? Neuer a one of them looking to that end which God had purposed vnto him; yet the Lord courrary to their intention makes them all worke together for lofephs advancement in Ægipt.

The end of all the wayes of God, is our good,

But now to the particulars. There is nothing in the world which workes not for our weale: all the workes of God, all the Stratagems of Sathan, all the imaginations of men, are for the good of Gods children; yea, out of the most poylonable thinges, such as sinne and death, doth the Lord draw wholesome and medicinable preservatives vnto them who love him. All the wayes of the Lord (saith Danid) are mercy and truth: marke what he saith, and make not thou an exception where God hath made none, All, none excepted: therefore be thou strengthened in the Faith, and give glory vnto God, resolving with patient sob, albeit the Lardwoodd slayme, yet will I trust in him.

Pfal. 25. 10.

10b. 13, 15.

Sometimes the Lord feemes to walk in the way of anger

against his children, which hath moved many of them to poure out the like of these pittiful complaints, the arrowes of the almighty are upon me, ( faide lob ) the venome whereof doth drinke up my first, and the terrours of God fight against me, thou settest me up as a marke against thee, and makes me a burthen to my selfe. Thy indignation lyes upon me (faid Dauid) yea from my youth I have suffered thy terrours, doubting of my life. For felicitie I have bad bitter griefe (faid Ezekiah) for the Lord like a Lyon brake all my bones, fo that I did chatter like a Swallow, and mourne like a Done. I am troubled on enery side (faid the Apostle) having fightings without and terrours within. Yet in all this dealing the Lord hath a fecret way of mercy, in the which he-walkes for the comfort of his Children : it is but to draw vs voto him, that he shewes himselfe to be angry with vs, aduer fatur; tibir Deus ad tempus, vt te focum habeat in perpetuum, the Lord is an advertarie to thee for a while, that he may for euer reconcile thee to himfelfe. And this albeit for the present we cannot perceive, and can fee no other but that the lord hath taken vs for his enemies, yee in the end wee shall be compelled to acknowledge and confesse with Danid, it was good for me O Lord that ever thou correctedit me, for the Lord was meruailous in his Saints : O the deepenesse of the riches both of the wisedome and knowledge of God, how unsearchable are his judgements and his wayes past finding ous? His glory is great when he workes by meanes, his glory appeares greater when he works without meanes, but then his glory shines most brightly when he works by contraries.

It was a great worke that hee opened the eyes of the blinde man, but greater that hee did it by application of spettle and clay, meanes meeter to put out the eyes of a seeing man than to restore sight to a blind man. So he wrought in the first creation, causing light to shine out of darknesse; so also in the worke of tedemption, for by cursed death hee brought happy life, by the crosse he conquered the crowne; and through shame he went to glory. And this same order

Yea even whe he feemes to be most angry with his Children, hee is working their good.

10b. 6. 4.

15a.38, 17.13.

2 Cor. 7.5.

Chrisost.in

Rom. 11.13.

For the working of God with his children is by con traries.

the Lord fill keepeth in the worke of our fecond creations which is our regeneration, he casts downe, that hee may raise vp; he kils and he makes alive, hee accuseth his Children for finne, that fo hee may chase them to seeke remisfion of finnes; he troubleth their confcience that so hee may pacify them. And in a word, the meanes which hee vieth, are contrarie to the worke it felfe, which he intends to performe in his Children. He sent a searefull darknesse on Abraham, euen then when hee was to communicate vnto him most ioyfull light; hee wrested with Iacob and shooke him too and fro, even then when he came to bleffe him; hee strooke the Apostle Paul with blindnesse at that fame time, when he came to open his eyes; hee frownes for a while vppon his beloued, as loseph did vpon his brethren, but in the end with louing affection shall hee embrace them; he may feeme angry at thy prayers, as hee put back the petitions of that woman of Canaan, but at length he will graunt a fauourable answere vnto them. Let vs not therfore murmure against the Lord, by whatsoeuer meanes it please him to worke: It is enough we know that all the wajes of God, even when he deales most hardlie with his Children, are mercy, and tends to the good of those who loue him.

Sathans firstagems are directed to the good of the godly. And as for Sathans stratagems, it is also out of doubt, that they worke for the best to them who loue the Lord, not according to his purpose indeede, but by the Lords operation, who directeth all Sathans assaults to another end then hee intended, and trappeth him continually in his owne snare. If vnder the Serpents snape he deceived Adam, vnder the Serpents name shall the Lord cursie him, and all those weapons whereby hee seeketh to destroy the worke of Gods grace in vs, dooth the Lord turne to destroy the workmanship of Sathan in vs: I meane that whole Bastard generation of peruerse affections, what Sathan hath begotten vpon our mutuble nature, by a most vnhappy and vnlawfull copulation. De veneno eius sit spirituale antidotum:

Ambr. Lib. 1. de pænica, 13.

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of this poyfon the Lord maketh a fairituall preservative.

The experience of all the Saints of God proues this, that Sathan by his reftlesse tentations doth destroy himselfe : which is most enident both in his tentations for sinne committed, tending to desperation, as also in his tentations vnto finne, tending to prefumption. Euery accusation of the conscience for sinne past, is vnto the Godly man a preservatiue to keepe him from finne in time to come, he reasoning with himselfe after this manner : If mine enemie doe so dilquiet my minde with inward terrour, for those sinnes which foolishly I did by his entifement, why shall I hearken to him any more, and so encrease the matter of my trouble : for what fruit have I of all those sinnes which I did by his instigation, but terrour and shame? And shall I looke that this forbidden tree can render ynto me any better fruit hereafter? O what a faithleffe traytor is Sathan, he entifeth man vnto finne, and when he hath done it, hee is the first accuser and troubler of man for finne. When hee comes first vnto vs he is a tempter; when we have finished his worke (which is finne)he is an accuser of vs vnto the Judge; and when hee returneth, he returneth a troubler and tormenter of vs, for those same sinnes which he counselled vs to doe. Stop thine eare therefore O my foule, from the voyce of this deceitfull enchanter.

His tentations againe vnto sinne, are vnto the Godly man prouocations that spurre him forward vnto the throne of grace: for while as wee finde his restlesse malice pursuing in vs that little sparke of spir tuall life, whereby the Lord hath quickned vs, and our owne weakenesse and inabilitie to resist him, then are we forced with Israell in Egypt, to sigh for the thraldome, and to cry with Iehosbaphat, O Lord our God: we know not what to doe, but our eyes are toward thee. And who seeleth not this, that the grace of servent prayer, wherein otherwise wee saint, our heart being more ready to sall downe than the hands of Moses, vnlesse they be supported, is greatly intended in the Children of God

Sathans accufations for finnes past are vnto the godly preseruatives against sinne to come.

And his tentations to fin chases them to the throne of grace.

2 Chron. 20,13.

Ambr. ibid.

by the buffers of Sathan as is manifest in the holy Apossle. Magna certe potestas, qua imperat Diabolo, vt se ipse destruat, a great power of God this is certainly, which commandeth Sathan to destroy himselfe; Se enim destruit, cum hominem quem tentando supplantare studet, ex insirmo fortiorem essisti, for then doth hee destroy himselfe, when the man whom hee seeketh to ouerthrow by his tentation, of a weake man is made stronger, by those same meanes. Thus the Lord our God ouershootes Sathan in his owne bow, and cuts off the head of Goliah with his owne sword; his holy name be praised therefore.

As the Philiftims vnderftood not Sampfons riddle, how fweet came out of the fowre, fo cannot worldlings that comfort is in the croffe. Indg 14.14. Rom 5.3. 2 Cor. 4.13. Heb. 12.11.

Afflictions profitable to the Children of God.

Now as concerning outward afflictions, it is true, that as the Philitims could not understand Sampsons riddle, bow sweet came out of the soure, and meat out of the eater, so cannot Worldlings understand, that tribulation bringeth out patience, and that our light and momentanie afflictions canse unto us a farre more excellent and eternall maight of glory : but the Children of God haue learned by experience, that albeit no visitation be sweet forthe present, yet afterward it brings the quiet fruit of righteousnesse unto them who are thereby exercised, and that there is more folide toy in fuffering rebuke with Christ, than in all the pleasures of sinne, which endure but a feason. As Moses the typycall Mediator of the olde Teftament made by his prayer the bitter waters of Marah become sweet, so Iesus the true Mediator by his passion, hath mittigated to his children the bitternesse of the crosse, yea, hath made it profitable vnto them.

The prodigall sonne concluded not to returne home to his Father till he was brought low by affliction. Hagar was proud in the house of Abraham, but humble in the wildernesse: Ionas sleepeth in the ship, but watcheth and prayeth in the Whales belly: Manasses lived in Icrusalem as a Libertine, but bound in chaines in Babell hee turneth his heart vnto the Lord his God. Corporall diseases forced many in the Gospell to come to Christ, where others enjoying bodily health would not acknowledge him. The earth

which

which is not tilled and broken vo, beares nothing but thornes and bryers; the Vines waxe wilde in time, vnleffe they bee prunted and cut: fo would our wilde hearts ouergrow with the noyfome weedes of varulie affections, if the Lorde by fanctified trouble did not continually manure them. It is good therefore (faid Ieremie) for a man to bear the Lam. 3, 27. yoake in his youth : and Danid confesseth, it was good for him that he was afflitted : yea, our Sauiour faith, enery branch that beares fruit, my heavealie Father purges it, that it may bring

Pfal. 119, 71. Iohn 15, z.

forth more fruit.

No worke can be made of Gold and Silver without fire, Hones are not meet for pallace worke, vnleffe they be pollifhed and squared by hammering, no more is it possible that we can be vessels of honour in the house of our God, except first we be fined and melted in the fire of affliction : neyther can we be as living flones to be placed in the Wall of heauenly Ierusalem, except the hand of God sirth beat from vs our proud lumps, by the hammer of affliction. As standing waters putrifie and rot, to the wicked fears not God because they have no changes : And Monb keepes his fent, because he was not powred from vessell to vessell, but bath beene at rest Plates. ener fince bis youth. And therefore (O Lord) rather than that we should keepe the senr of our olde naturall corruption, and live in a careleffe fecuritie without the feare of thine holy name, and so become sit-fasts in our finnes, no, rather ô Lord change thou vs from estate to estate, waken vs with the touch of thine hand, purge vs with thy fire, and chaffile vs with thy rods, alway Lord with this protestation that thou keepe towards vs that promife made to the fonnes of David, I will visit them with my rods if they sinne against mee, but thy mercie will I never take from them : So beit, O Lord, euen so be it.

The wicked putrifie and tots in their prosperity.

lerc. 48,11.

2 Sam 7,:4,15

The fame comfort have we also against death, that now in Iefus Christ it is not a punishment of our sinnes, but a full accomplishment of the mortification of our finne, but in foule and body: for by it both the fountaine and the fluxe

Death works allo the good of Gods chilof finne are dried vp, Il the conduits of finne are flopped,

Death compa red to the red Sea: Egiptians drowne in it.

and the weapons of vnrighteousnesse broken . And though our bodies feeme to be confumed and turned into nothing, yet are they but fowen like graines of Wheat in the field, and husbandry of the Lord, which must die before they bee quickned, but in the day of Christ shal spring vp againe most glorious. And as for our foules, they are by death releeued out of this house of seruitude, that they may returne vino him who gave them: therefore have I compared death to the red Sea, wherein Pharaoh and his Egiptians were drowned, and fanke like aftone to the bottome, but the Ifraelites of God went through to their promifed Canaan : fo shall death be vnto you O miserable Infidels, whose cies the God of this world hath blinded, that no more then blinded Ægiptians can ye fee the light of God shining in Goshen, which is his Church, though ye bee in it; to you I fay your death shall be the very centre of all your miferies, a Sea of the vengeance of GOD, wherein ye shall bee drowned, and shall finke with your finnes heavier than a milstone about the necke of your foules to presse you downe to the loweft hell.

But the Israelites of God finall goe through it. But as for you who are the Israelites of God, ye shal walk through the valley of death and not neede to be afraid, because the Lord is with you, his staffe & his rod shall comfort you albeit the guiltinesse of fore-passed sinnes, yet remaining in the memory, the terrour of hell, and horrour of the grave stand up on every side like mountaines threatning to over-whelme you, yet shall yee goe safely throught the Land of your inheritance, where with Moses and Miriam and all the Children of God, even the congregation of the sirst borne, ye shall sing prayses joyfully to the God of your faluation.

How the enemies of Gods Children against their will procures their good. Gcn. 50, 20.

Now in the last roomt, concerning the imaginations of men against vs, wee shall have cause to say of them in the end, as I of eph said to his brethren, Ye did it unto me for earll, but the Lord turned it to good. The whole History of Gods

Booke

Book is a cloud of manifold with fles concurring together to confirme this truth, therefore among many we will bee content with one. When Danid was going forward in battaile against Ifrael, with Acifb King of Gath, under whom he solourned a while in the time of his banishment, the remanent Princes of the Philistims commaunded him to goe backe, and this they did for the world to difgrace him, because they distrusted him, but the Lord turned it vnto him for the belt: for if he had come forward he had beene guilty of the blood of Ifrael, specially of Saule the Lordes annointed, who was flaine in that battell : from this the prouident mercy of God doth in fuch fort defiuer him that no offence is done by Danid to Saule, or his people, because Danid came not against them, neither yet could the Philistims blame him, because he went back by their owne command. So a notable benefit Danid did receiue by that fame deed wherein his enimies thought they had done him a notable shame.

> Death of the body to a Christian is but as the renting of Tofephs garment from

that

And where otherwise it pleaseth the Lord to suffer wicked men to lay hand on the bodies of his Children, yet all they are able to doe, is but like the renting of Tofephs Garment from him. As he doth sustaine small losse whose Garment is cutif his body bee preserved : so the Christian when his body is wounded vnto the death, yet hath hee loft nothing which he striues to keepe, for he knowes it is but a corruptible garment, which would decay in it selfe, albeit ther were no man to rent it. Non funt itag, timenda fpiritni, que fiunt in carne, qua extra nos est quasi vestamentum : let not therefore our foule be afraid for those thinges which are done to our bodies, for it is without vs as a garment that doth but coues vs. Thus have we seene how that there is nothing so evill in it felfe, which by the prouident working of God, is not turned to the good of his Children.

Whereof arises yet vnto vs this further comfort, that seeing it is the priviledge of every one who loves the Lord, it must much more be the priviledge of the whole Church,

1 Sam. 29.

Chryfostome.

Since to euery Chuftian all things worke tirthe beft, much more are we to think that this is the priniledge of the whole Chu:ch. Gen. 12, 3.

that promife made to the Father of the faithfull, I will bleffe them that bleffe shee, and curfe them that curfe then we may eafily thinke belongs also to all his feede, even to that congregation of the first borne. The Lord will be a wall of fire round about lerusalemes, and the flory in the middest of her, he will keepe her as the apple of his eye, and make lerufalem a Coppe of poylon to all her enemies, and a heavy frone, which who locuet thinges had lift, hall be some there-with, though all the people of the earth were gathered together againflit, the Weapons made egainft her fall not profper, and every tongue that hall rife against her in judgement, hall be condemned. This is the heritage of the Lords feruants, & the portion of them that love him: for the church is that arke which mounts up higher, as the water increases, but cannot bee overwhelmed : the Bushin hich may burne, but cannot be confumed the house built on a rock, which may be beaten with winde and raine, but cannot bee ouerthrowne.

A warning for Kinges, and luch as are in authority.

Hefter 4. 14.

Exod.7.

They whorife to authority and not to the good of the Church fhall affuredly tall.

The Lord who changeth times and feafons, who takes away Kings, and fets vp Kings, hath reproved Kings for his Churches take; yea, he gouernes all the Kingdomes of the earth in fuch fore that their fallings & rifings their changes and mutations are all directed to the good of his Church. In one of thefe two fentences all the Judges of the world may fee themselves, and foresee their end, for either that snall be folfilled in them, which Mordecay faid to Ester, who knowes if for this show art come to the Kingdome, that by thee delinerance may come to Gods people? Or elfe that which Mofes in Gods name faid to Pharach, the oppressour of the Church in her adolescency, I have set theory to declare my pawer, because thou exaltest thy selfe against my people.

May we not behold heere now vnfure their flanding is, and how certain their fall, who when they are highest, abuse their power most, to hold the people of Godlowest; what elfe are they but objects whom the Lord hath raifed up to declare his power and justice upon them? If we shall marke

the course of the Lords proceeding, euer since the beginning of the world, we shall sinde a blessing following them whom he hath made instruments of good vnto his Church, and that such againe haue not wanted their owne recompence of wrath, who have continued instruments of her trouble.

When the Lord concluded to bring his Church from Canaan to folourne in Egypt, he fent such a famine in Canaan as compelled them to forfakeit, but made plenty in Egypt by the hand of lofoph, whom the Lord had fent before as a provisor for his Church, and by whom Pharaoh was made fauourable to lacob: but when the time came, that the Lord was to translate his Church from Egypt to Canaan, when he altered Pharaohs countenance, and raifed vp a new King who knew not Iofeph, hee turned the Egyptians hearts away from Ifraell, to that they vexed Ifraell, and made them to ferue by crueltie. Thus when the Lord will bring them to Egypt hee maketh Pharaob fauourable, which also brings a bleffing vpon Pharaoh, and his people; but when the Lord will make them to goe out of Egypt, hee maketh another Pharaoh an enemie vnto them, whereby both they are made willing to forfake Egypt, and Pharach prepares the way for a fearefull judgement on himfelfe and his people.

Againe, when the sinnes of Israell came to that ripenesse, that their time was come, and their day drew neere, the Lord stirred up the King of Babell; as the rod of his wrath, and staffe of his indignation: Hee fent him to the dissembling Nation, and gane him a charge against the people of his wrath, to take the spoyle and the pray, and to tread them under sceet like mire in the streets, and to this effect, that the Lord might be auenged of the sinnes of Israell, hee subdued all the kingdomes round about them under the King of Babell, that no stoppe nor impediment should be in the way to hold backe the rodde of Ashur from Israell. But yet againe when the Lord had accomplished all his worke uponstraell, and the

Examples
thewing how
God hath altered the flate
of worldly
Empires for
the good of
his Church.

In Pharaob king of Egypt.

narch of Babel and Perfia.

Esay.

time

time of mercy was come, and the feauentie yeeres of cap. tiuitie expired, then the Lord vifited the proud heart of the King of Afbur, and for his Churches fake healtered againe the gouernement of the whole earth, translating the Empyre to the Medes and Persians, that fo (grus the Lords annointed might performe to his people the promised deliucrance.

Therefore in our greateft . mutations our hart should not be mou from confidence in God. Pfal.

All which should learne vs in the greatest changes and alterations that fall out in the world, to rest affured that the Lord will worke for the good of his Church : though the earth should be moued and the Mountaines fall into the middeft of the Sea, yez, though the waters thereofrage, and be troubled, yet there is a river, whose streames shall make glad the Cittie of our GOD in the middett of it; yea, if they

who should bee the nourishing Fathers of the Church , forfake her, and become her enemies, they shall assuredly periffic but comfort and deliverance shall appeare vnto Gods people out of another place. The Lord for a while may put the brydle of bondage in the Philiftims hand, to humble Israell for their finnes, but it shall be taken from them, at length his Church shall with ioy draw.

water out of the Well of faluation, and praise the Lord, faying : though thou wert angry with mee, thy wrath is turned away, and thou comfortest mee, yea, Sion shall cry out, and shout for ioy, for great is the hely One of Israell in the middest of Her. And therefore in our lowest humiliations let vs aunswere our enemies: Reioyce not against mee, O'

mine enemie, though I fall I shall rife, when I shall sit in darkenesse, the Lord is a light unto me . I will beare the wrath of the Lordbecause I have sinned against him, until he plead my cause and execute indgement for mee, hee will bring mee forth to the light, and Ishall see his righteousnesse: then bee that is mine enemie shall looke upon it, and shame shall cover him who

faid to mee, where is the Lord thy God? Now (ball hee be troden under as the mire in the streets? Tea, fo let all thine enemies pe-

rijb, O. Lord.

For

Efth.

For the best.] This good or best, is no other thing, but that precious saluation prepared to be shewed in the last time, reserved in the heavens for vs, and whereunto wee are reserved by the power of God through Faith. Of this it is evident that our best is not yet wrought, it is onely in the working, and therefore wee are not to looke for it in this life.

There is a great difference in this, betweene the godly and the wicked: the one inioyes their best in this life, the other not so, but looketh for it. If it should be demaunded when a wicked man is at his best, I would answere his best is euill enough, but then he is at his best, when hee comes first into the world, for then his sinnes are sewest, his iudgement easiest: it had beene good for him that the knees had not preuented him, but that he had dyed in the birth. For as a river which is smallest at the beginning, increases as it proceedes, by the accession of other waters vnto it: so the wicked the longer he liveth, waxeth worse and worse, deceining and being deceived, proceeding from evil to worse, till at length he be iwallowed up in that lake that burnes with fire and brimstone.

And this the Apostle expresses most significantly, when hee compares the wicked man vnto one gathering a treasure, wherein hee heapeth vp wrath vnto himselfe against the day of wrath: for euen as the worldling, who euery day casteth a piece of money into his treasure, in sew yeares multiplies such a summe, that hee himselfe is not able to keepe in minde the particulars thereof; but when hee breaketh vp his boxe, he findes in it sundry forts of coyne, which were quite out of his remembrance: euen so it is, and worse with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day doest multiply thy transgressions, and defile thy conscience, by hoording vp into it some dead worke or other, to what a reckoning thinkest thou, shall thy sinnes amount in the ender though thou doest forgetthem, as thou committest them,

What is a chri-

A wicked man is at his best when he is first beene, for the longer he lives the more sins he multiplies.

lerem 9.3.

A man continuing in finne compared to one gathering a treafure, Rom. 2. yet the Apostle tels thee that thou hast laide them vp in a

With enery new fione he gathers a newportion of wrath.

Icre. 2.

Yea, not onely half thou laid vp in flore thy finnes, but with every finne half gathered a portion of wrath proportionable to thy finne, which thou shalt know in that day wherein the Lord shall breake vo thy Treasure, and open the Booke of thy conscience, and set thy sinnes in order before thee , Then shall thine owne mickednesse correct thee, and thy turning backe shall represue thee, then shalt thou know and behold that it is an enill thing and a bitter, that thous hast for Caken the Lord thy GOD :. Thou Shalt bee altonifhed to fee such a multitude of witnesses standing vppe against thee, those sinnes which thou hast cast behinde thy backe, thou shalt fee them fet in the light of the countenance of God : woe then shall it be vnto thee, for the Lord then shall turne thing owne waies uppon thine head, the Lord shall give thee to drinke of that Cuppe which thou half filled with thine owne hand, when thou shalt have accomplished the measure of thine iniquity, and he snall double his stripes vppon thee according to the number of thy transgressions.

A Christians best begins in the day of his conversion. John, 6,2. But as for the Children of God if ye doe aske, when they are at the best: I answere, praised be God, our worst is gone, our good is begunne, our best is at hand. As our Sauiour said to his kinstemen, so may wee say to the worldings, your time is alway, but my time is not yet come. We were at the worst immediatly before our conversion, for our whole life till then was a walking with the children of disobedience in the broad way that leads to perdition, then we were at the worst, when wee had proceeded furthest in the way of varighteousnes, for then we were sutthest from God. Our best began in the day of our recalling, wherin the Lord by his word and holy Spirit called upon us, and made us change our course, turning our backes upon Sathan, and our faces toward the Lord, and so caused us to part company with the Children of disobedience, that where they

Went

went on in their finnes to judgement, we came home with the penitent forlorne, vnto our Fathers familie. That was a happy day of division betweene vs and our sinnes; in that day with Israel wee entred into the borders of Canaan to Gilgall: there were we circumcised, and the shame of Egipt taken from vs, even our sinne, which is our shame indeed, and which wee brought with vs even from our mothers wombe. The Lord grant that we may keepe it in thankefull remembrance, and that we may count it a double shame so returne againe to the bondage of Egypt, to serve any more that Prince of darknesse in bricke and clay, that is, to have sellowship with the vostruitfull workes of darknesse, but that like the redeemed of the Lord wee may walke from strength to strength, till we appeare before the sace of our God in Sion.

Alway this difference of estates betweene the godly and wicked, should learne vs patience, let vs not secke that in the earth, which our gracious Father in his most wife dispensation hath reserved for vs in heaven. Let vs not be like the foolish Iewes who loued the place of their banishment in Babell, better than their home. Now our life is hid with God in Christ, and wee know not yet what we shall be, but we know when hee shall appeare wee shall be like him, the Lord shall carry vs by his mercie, and bring vs by his strength into the holy habitation; he shall plant vs in the mountaine of his inheritance, even the place which he hath prepared, and fanctuary which hee hathestablished, then euerlasting ioy shall be voon our head, and forrow and mourning shall flye from vs for euer. And now till the Lord have accomplished his worke in vs, let vs not faint because the wicked flourish: how ever they prosper they are to bee pittied more than enuied; let them eate, and drinke, and be merry, fure it is they will neuer fee a betterlife, then that which presently they enioy, they have received their confolation in this life, and have gotten their portion in this present world.

The day of our convertion was a day of division betweene vs and our olde fins which we should not forget.

Seeing our best is not in this lite, let vs possesses our soules in patience. How they are to be pittled who reloyce in things prefent, as in their belt things.

Surely; no tongue can expresse their miserie : and yet as Samuel mourned for Saul when God rejected him, and Ieremie wept in fecret for the pride of his people, that would not repent of their finnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace we fee to be strangers from grace? Wee wish from our hearts ye were not like the kint men of Lot, they thought hee had but mocked, when hee told them of an iminent judgement, and therefore for no request would goe out of Sodome, but tarryed till the fire of the Lords indignation did confume them; but that rather as Sarah followed Abraham, from Caldee to Canaan, fo yee would take vs by the hand, and goe with vs from Hell to Heauen : but alas, the lufts of the flesh hold you captine, or then the love of the world doth bewitch you; but all of them in the end shall deceive you : for all the labour vnder the Sunne is but vanitie and vexation of the Spirit, when you have finished your taske, you shall be lesse content than you were at the beginning; you shall be as one wakened out of a dreame, who in his fleepe thought hee was a poffeffor of great riches, but when hee awaketh behold ne hath nothing : or not vnlike that rich man who faid in his fecuritie, Now my Soule thou hast much good for many yeares, and even vpon the next day redacted to fuch extreame necessitie with that other who despifed Lazarus, that he had not so much as a drop of colde water to coole his tongue withall : then shall you lament and say, We have wearied our selves in the way of iniquitie, and it did not profit vs.

Luke. 12.19.

wifd. 5. 7.

Miserable Worldlings who take more paines to get and keepe any thing than lefus Christ.

Alas, how shall I learne you to be wise? Is not this a pittifull blindnesse? The Lord when hee created man, made him Lord about all his creatures, and now unthankefullman sets every creature in his heart about the Lord. O fearefull ingratitude, Doe you so reward the Lord, O ye foolsh people and wronife? There is nothing which ye conceit to be good, but when yee wantit, you are carefull to seeke it, when you have it, you are carefull to keepe it; onely you

are carelesse of the Lord Iesus, though hee be that incomparable Iewell, which bringeth light in darknesse, life in death, comfort in trouble, and mercy against all judgement : ve should fet him as a fignet on your heart, as an ornament on your head, and put him on as that glorious attire which gets you place to fland before God. But what paines doe ye take to feeke him? What affurance have yee that yee are in him? Or what mourning doe yee make, for that yee do not poffeffe him ? Can you fay in truth, that the tenth part of your thoughts or words have beene bestowed you him? No.no. it is the shame of many that they have taken more parnes to keepe a fignet on their hand, than ever they did to keepe Iehis in their heart; they wander after vanitie and follow lies, they forfake the fountaine of living waters . Oh consider this yee that forget God, least he teare you in peeces, and there be none to deliner you.

The last lesson wee observe in this part of the Verse is this : as all things workes for the best to them who love the Lord, fo all things workes for the worst vnto the wicked; there is nothing fo cleane which they defile not, nothing fo excellent which they abuse not . Make Saul a King, and Balaam a Prophet, and Indas an Apottle, their preferment shall be their destruction : if they be in prosperitie they contemne God, and their prosperity becomes their ruine: if they be in advertitie they blafpheme him, and like raging waves of the fea cast out their owne dirt to their shame; yea what speake I of these things? Even their table shal be a snare vnto them, Iesus Christ is a rocke of offence vnto them, the Gospell the sauour of death vnto them, and their prayer is turned into finne; and what more excellent things then these? As a foule stomacke turnes most healthfull food into. corruption : fo their polluted conscience turnes judgement into gall, and the fruit of righteousnesse into wormewood. And all chis should prouoke vsto an holy care to become good our felues, or elfe there is nothing were it never fo good can be profitable to vs. To

Pfal.50.22.

How al things worke for the worst to the wicked. The persons to whem the former comfort belongs are discribed to be such as loue God, and are called by him.

Three things interpretably knir, s. Gods purpose concerning vs, 2. his calling to vs, 3. our loue toward him.

None can loue God but fuch as he hath chosen and called.

To them that love Goa. We have heard the Apostles last argument of comfort, which is that the Lord fo ruleth all things by his providence, that those things which feemes to be against his children, are made to worke together for the advancement of their good . Deus enim adeo bonus est vt nihil mali effe sineret, nisieitam adeo effet potens, vt ex quolibet malo poffic elicere bonum, for God is to good that he would suffer no evill to be, were it not hee is also so powerfull that of enery enill, he is able to draw our good. Now wee proceede to the persons to whom this comfort belongs : who are first described to be such as love God : secondly, as are called according to his purpole. Here are three things conioynod together, every one depending on another, First, the purpose of God, which is no other thing but his eternall and immutable decree concerning our faluation. Secondly. our calling, flowing from this purpose. Thirdly, a loue of God, wrought in our hearts by this effectuall calling. Thefe three are so inseperably conjoyned together that from the lowest of these we may goe up to the highest : of that vnfained love of God which is in thee, thou mayeft know that he loved thee, and in his vnchangeable purpose hath ordained thee to life. This is the greatest comfort that can be given to men you earth, to let them fee that or ever the Lord laid the foundations of the earth, he first laid the foundation of thy faluation in his owne immutable purpose, which being fecret in it selfe and obscured from vs , is most manifested vinto vs by our effectuall calling. But of this we will speake more God willing hereafter.

The love of God then is set downehere as a principall effect and token of our calling: As the Lord calles none effectually but those whom he hath elected: so none can love him but those who are effectually called by him; yea thou thy selfe who now loves the Lord, before thy calling loveds him not, thy heart went a whooring from God, and thou preferedst every creature before him, and for the smallest pleasure of sinne thou caredst not to offend him.

1e

It is thought among the multitude a common thing, & an easie to loue the Lord, and every man abhorres in word to be counted such a monster as hath not the love of God, but they are forre deceived; for man till he bee called by grace cannot love the Lord, Heerein is lone, not that we loved God. but that he loued vs. If now we doc know him, and know him to that we love him, it is because we were first knowne of him, and fo knowne that wee are beloved of him: not that there is any equality betweene these loues, or that we are able to match the Lord in affection; non enim pari whertate fluunt hi duo amores, for these two loues flowes not in a like plenty : as the running of a little frand is nothing in comparison of the great Ocean, so is our love to God as nothing, if we be compared with his incomprehensible loue toward vs, yet it is most certaine, Amor Dei amorem anima parit, it is Gods love tows, which begets in the foule a love to God: Nemo itaque se amori diffidat, qui iam amat, let no man therefore who loves God dittrust that hee is beloved, It is very comfortable, that among all the Pen-men of the holy Ghoft, none doe speake more of love than John, even he who was Christes beloued Disciple, whom hee loued aboue the reft : for it doth teach vs, that who foeuer is greatly beloued of God, shall also become a carefull practifer of loue towards others.

That therefore we may know the heart of God toward vs, it shall not be needefull that we eater into secret counfell, but let vs goe and enter into our owne harts, and there we shall finde resolution, albeit the Lord send not now to you that are men, an Angell to witnesse, as hee did to Damell, that he was a man greatly beloued of God, or to testify to you that ye are Women, that which he did to Mary, that shee was freely beloued of the Lord, yet so many of you as youn knowledge in sincerity, can say with Peter, Lord, thou knowest that Houe thee, have heere a testimony no lesse certaine, to wit, his owne Oracle in his word, to make you fure that ye are beloued of him.

It is thought a common thing to love God, but none can love him who are not beloued of him.

He that would know Gods purpo'e toward him, leehim go down to his owne heart, and not vp to Gods countell.

Iohn. 21,15.

And

Loue the first affection that S than peruert d.

And that the comfort may be the more fure vnto vs. feeing love is the principall token of our calling, we will fpeak a little of Loue, that fo we may know whether we be endued with this most excellent grace of the spirit or no. Naturally the affection of Loue in man is fo mordinate, that not voproperly Nazianzen called it dulcem tyrannum, a sweete tyrannie, that by deceitfull allurements compels the whole man to follow it : and it is not only in it felle diffemperated. but altogether set vpon wrong obiects, our loue being so fet vpon the creature that we neglect the Creator : a fearefull ingratitude, that where in the beginning the Lord fet vp man as Prince and ruler over all his creatures, putting all the workes of his hands in subjection under him, that man should meet the Lord with such vnthankefulnesse as to set in his affection, enery creature before the Lord , Doe yee fo requite the Lord. O ye foolish people and unwise?

And the first which in our regeneration is rectified by the spirit of grace.

Deut.

But as this was the first affection which Sathan through infidelitie peruerted, turning it from the Lord and setting it vpon the forbidden tree: so it is the first affection which in the regeneration is rectified by Faith, and by which saith works in the sanctification of the rest, turning it from the creature and setting it vpon God. Where we are to consider of the lawfull objects of our love, and of the due measure of love we owe vnto every one of them. The objects of our love are three: the first is God: the second is our selfe: the third is our neighbour.

The first obica of reformed loue is God. The first and principall obiest of our loue is the Lord our God, whom wee ought so to loue that wee loue him about all things, and that for no other thing more than for himselse: in loue the Lord will not suffer a companion, neither Father, nor Mother, Wife nor Children, nay not thy owne life should be so deere to thee, as that for any of these thou shouldst offend thy God, otherwise heetels thee himselse that thou art not worthy of him, and he will not reckon thee among those that loue him: Non amat Christum qui aliquid plus quam Christum amat, he loues not Christ who

August.de temp. ser. 223.

loues

loues anything more than Christ, and then doe wee loue fomething more than him, if from him we seeke any thing more than himselfte. This is a mercinary loue, when man loueth God for his gifts. It was objected by Sathan vnto loueth God for his gifts. It was objected by Sathan vnto loueth God for his gifts. It was objected by Sathan vnto loueth God continued in him, from which he blessed the Lord. As the woman which loueth her husband because hee is rich, is rather to be called a louer of his riches, than of himselfe; is rather to be called a louer of his riches, than of himselfe; is rather to be called a louer of his riches, than of himselfe; if the Worldling, who with the carnall Israelite, doth worship G O D for his wine, and his oyle, and the rest of those good things which God gives men, is but an hyreling, and once a sincere worshipper, nor a chast louer of the Lord his God.

The second obiect of our loue is our selues : for in that God. the Lord requireth that I love my neighbour as my felfe, it is manifelt, that first of all I ought to loue my selfe. Hee that loueth not God cannot loue himselfe; and he who loueth not himselse, cannot rightly love his neighbour : without the love of God, all the felfe-love which is in man is but felfe-hatred. As the franticke man who in his furie wounds his owne body is pittied of all men, as one that hath no pittie of himselfe : so the prophane man, who by multiplying transgressions slayeth his owne soule, is more justly to bee accounted an hater of himselfe : it is the holy loue of God that first teacheth thee to take heed vnto thy selfe, topreferue both foule and body from the wrath to come, and that worketh in thee an holy care to conforme thy selse to the Lord whom thou louest : and with whom thou defireft to remaine for euer. Thus being taught to love our selves, we shall also learne to loue our neighbour; the ordered loue of our selues being (as I said) that patterne, according to which wee should loue our neighbour . Prim itag, vide si nosti diligere teipsum, & tunc committam tibiproxium, quem dili-Learne therefore first of all to loue thy (elfe, and then will I committhy neighbour to thee that gas ficut leipfum : thou

The fecond object of reformed loue in our felues. He cannot loue his brother who loues not himfeife:

Augustine.

thou maist love him as they selfe. Si autem nondum nosti deligere te timeo, ne decipias proximum sicut te, but is otherwise
thou hast not learned to love thy selfe, I seare that as thou
deceivest thy selfe, thou wilt also deceive thy neighbour,
loving him so that thou draw him into the snare of sin with
thy selfe, to both your destructions: this is not love but hatred; for hee who loveth any thing truely, hateth every
thing that would destroy it; as he that loveth a garment,
hateth the most that consumeth it; and hee that loveth a
tree, hateth the worme that eateth it vp: so hee that loveth
a man will also hate the sinne that slayes the man: otherwise
if thou cherish that which destroyeth him, thou hatest him
indeed, and lovest him not.

Man hath need to learne how to loue him-felte rightly.
Aug, ad frat. in Eremo (ir. 30.
Aug. lib. 2, offi. cap. 12.

It is commonly thought a needles leffon to teach a man how to love himselfe, but invery deed it is most needfull, it being a common difeafe among men, amare res suas magis quam feipfos, to love any thing which is theirs better than themselves, & quis vtilem indicet vita aliena, quem videt inutilem vita fue ? and who can judge that he can be profitable vnto other men whom he feeth vnprofitable, yea, hurtfull vnto himselfe? Though it be principally said to Preachers, yee are the light of the world, and falt of the earth, yet doth it alfo (faith (kryfostome) appertaine to euery Christian : but he that hath not so much light as to shine to himselfe, how shall he shine vnto others? How shall hee guide them, except it be as the blinde leades the blinde, and both of them at length fals into the ditch. And he that hath no falt to pouder his owne speeches, nor to eate vp the corruption of his owne heart, how can he effect the reformation of others? Thus you fee how the spirit of grace reforming our affection of love, fets it vpon God, our felues, and our neighbour.

Loue to our lelues and our neighboar . fould be mea fured, but our loue to God fhould be with out meature.

Now as for the measure of our love toward these, wee are to know that the love of our selves and our neighbour is bounded and limited, but the due measure of the love of God is to love him without measure. Three conditions are

required

required in our love to God : to wit, that we love him with ill our heart, with all our minde, and with all our frength: we must love him earnestly, that other love draw vs not from him, but his love may bee ftrong in our heart, as to banish out of it all:other valawfull loue, & vincat dulcedo Born in Cant. dulcedinem, quemadmodum clause clausem, that fo the fweet- fer. 20. refle of Christ may overcome in vs all sweetnesse of the

creature, as one naile drines out another.

The Apostles loued Ichis with an hearty affection, Wee have (faid they) for saken all things to follow thee : yet had they not learned to love him with all their minde; that is, wifely, with knowledge and understanding; for they loued him to that they liked not his fufferings, and had no will that hee should dye; the speeches given out before hand by our Satiour of his death, they could neyther conceine them nor approve them : therefore did our Saujour rebuke them; If ye loued me, yee would certainely reioyce that I gee uppe to my Father; out of doubt their affection was toward him, but they did not yet understand how good it was for the glary; of God and mans faluation, that lefus should die, and therfore could not rejoyce in it. And the Apolile Peter when hee heard that Ieins behooved to suffer, because hee loued him, faide to him; Maister, pitty thy felfe, but receined this answere, Goe behinde me Sathan , for thou understandest not Mit. 16.22,23 the things that are of God. Culpans in verog, non affectum fed confilium, blaming in them both, not their affection, but their understanding : yet afterward when Peter was better informed, that Iefus behoued to die, and rife the third day, hee-diffwaded him no more, but rather promifed that hee would dye with him; he had now learned to loue letes not onely with his heart, but also with his mind; not earnefilie onely, but also wisely; yet when it came to the point, hee denyed his Maister at the voyce of a Damsell, because hee had not learned to love him with ffrength, as he did afterward: when he had received the holy Spirit in greater meafure, hee loued lefus evento the very death, with fo ftrong

Three conditions requifite in the loue of God.

Mat. 19, 27.

an affection, that before the Counfell, hee choosed rather to dye for Christ, than to deny him, Licet vitame tune minime possiti, depositit tamen, in so much that albeit he lost not his life, yet he freely laid it downe for Iesus.

In this life we are far from that measure of the love of God which shold be in vs.

These are the three, whereunto wee are to aspire in all our life, to loue the Lord heartily; to loue him wisely; (for inconsiderate zeale, & temeratious precipitation doth not please him) and to loue him with so strong an affection, that wee chuse rather to suffer death, than to for sake him. But alasse, how far are we from his holy disposition? Who can say hee hath attained to that measure of holy Loue which the law of God requireth in him? And therefore should we endeuor to grow daily in loue, earnessly praying the Lord, that he would breath by his Spirit vpon that little sparke of heauenly life which he hath created in our hearts, that it be not extinguished with the asses of our corruption, but may increase, and become a great flame to burneyp our affections with such a loue of God, as may carry vp all the powers of our soule toward him.

Foure meditations helpfull to encrease in vs the love of God.

preame good

vs the love of God. T We should love him because he bimselfe is the su-

To this effect let vs meditate frequently vpon these foure causes for which wee should loue the Lord: first, for that which he is in himselfe; to wit, the fountaine of all goodnesse, the greatest and supreame good; if it bee good that man would have, let him love the Lord to whom there is none like in goodnes, innenito fi potes aliquid pretiofius Deo, & dabitur tibi, finde out if thou canst any thing more pretious than God, and it shall be given thee. The Platonists by the light of nature faw that all the pulchritude and beauty which shineth in the Creature, was but Splender quidam fummi illius boni, which should transport vs in our affection. toward him from whom it came, Pulchrum calum, pulchra terra, fed pulchrier, qui fecit illa, the Heauen and Earth are beautifull, but more beautifull is he who made them: and therefore as oft as any good in the Creature beginneth to steale our heart after it, let vs in our affection goe vp to the Creatour, confidering that the Lord hath not made thefe

beautifull or profitable creatures that we should go a whoring after them, but that by them as steps we should climbe

vp to him that made them, and reft in him.

The fecond cause that may breed the love of God in vs, if we meditate vpon it, is, that the Lord hath sits loved vs: Inuenimus eum, sed non pranenimus, we have found him, but we did not prevent him; wee know him now, but were first knowne of him, hee found vs first, and that even when wee were enemies vnto him: dilexit non existences, imo resistences, he loved vs when we were not, yea when we were rebels against him, and shall we not now being reconciled by the death of his sonne endeauour to love him againe.

Thirdly, the Lord by his continuall gifts hath testified his love to vs, he hash not been evento vs as a wildernesse, or as a land of darknesse : if we evill remember and tell what the Lord hath done to our soule, we shall finde we are overcome with the multitude of his mercies, and there is none that hath deserved the love of our hearts comparable to the lord. If our love be free, let vs set it vpon him who is most worthy to be loved, and if it be veniall, let vs also give it vnto him

who hath given vs most for it.

And fourthly, it shall waken in vs the love of God, if wee consider in our hearts what great things the Lord hath promised to give votovs, even such as the eye hath not seene; and the eare hath never heard; life without death; youth without age; light without darkenes; ioy without sadnesse; a kingdome without a change, and in a word, he shall then give vs a blessed life, non de his que condidit, sed de seipso, not of those things which he hath made but of himselfe.

But to returne to our former purpose, that we may know whether this holy, loue be created in our hearts by the spirit of grace or no, we must try it by the fruits and effects of loue, where of now it shall content vs to touch a few. First, it is the nature of Loue, that it earnessly desires and seekes to obtain that which is beloued. Hereby shall thou know whether thy effection of loue bee ordered by Chr st, or

Becau'e hee hath fi it loued vs.

Bernard.

He hath declared his lone by innumerable gifts already giueu vs.

Hee hath yet greater things which he hath prepared for vs to give vs.

Aug.de civit.
det.li. 10, c. 18.
Our love to God must be treed by the effects thereof.

Prope ty of Loue, it longs to obtain that which is belo-

remaine !

remaine as yet disordered by Sathan. The affection which Christ hath sanctified wil follow vpward, seeking to be there where hee is. Eucry thing naturally returnes to the owne original; as the waters goe down to the deep, from whence they came: so carnal love powred out like water, returnes to Sathan who begat it, and carries miserable man captived withit downeward to the bottomlesse: but holy love being as a sparke of heavenly fire kindled in our hearts by the holy Ghost, ascends continually and ravishes vs vpward toward the Lord, from whom it came, not suffering vs to rest till we enjoy him.

We loue not God if we vie not the exercises of the word and pray et, leeing by them onely we haue familiaritie with God vpon earth.

Pfal. 11 9.97.

Pfal. 26. 8.

Pfal. 27. 2.

Let this then be the first tryal of our loue, if we vie carefully those holy meanes by which we keepe and entertaine familiarity with our God, it is an argument that weeloue him; and what other meanes is there by which man your earth is familiar with God, but the exercises of the word and prayer ? Godly David who protests in some places that he loued the Lord, prooues it in other by the like of thefe reafons, O how I love thy law? It is my meditation continually : and againe, I have loved the habitation of thine house, and the place where thine honour dwels . One thing have I defired of the Lord, that I may dwell in the house of my God all the dayes of my life, to behold the beauty of the Lord, and to visit his holy temple. As this doth ferue for the comfort of those who delight in the exercise of the word and prayer, so doth it serue for the conuiction of those, to whom any other place is more amiable than the tabernacles of God : an euident proofe they have not the love of God, because they negled the meanes even when they are offered, by which familiar accesse is gotten vnto the Lord ...

We lone not God if we long not to be with him in heaven, where he shewes his most tamiliar presence.

And againe, because the fight we have of God in this life, is but through a vaile, and the tast wee get of his goodnesse is but in part, and that in the life to come the Lord wil fully embrace vs in the armes of his mercy, and kisse vs for ever with the kisses of his mouth: therefore is it that the soule which vnfainedly loues the Lord, cannot rest content with

that

that familiarity which by the Word and Prayer it hath with GOD in this life, but doth long most earnestly to bee with the Lord, where shee knoweth that in a more excellent manner shee shall embrace him: whereof proceedeth these As the Hart brayeth for the Rtand such like complaints. uers of water, so panteth my soule after thee O God, O when Shall I come and appeare before the presence of my God? My Soule defireth after thee as the thirstie land, For I would be dif-Solued and be with the Lord, Therefore come, even so, come Lord Iefus.

Butalas, hereare weetaken in our finnes, thou fayeft thou louest the Lord, but how is it then that thou longest not to fee him, neither defireft thou to be with him ! Yea, a small appearance of the day of death, or mention of the day of judgement, doth terrifie and afray thee : whereas otherwise if thou didft loue him, they would be joyfull dayes vnto thee: feeing in the one wee goe to him, and in the other he commeth to vs to gather vs, and take vs thether where he is. Surely, those men who contenting themselves with the gifts of God in this life, thinke not long to enjoy himfelfe, are but like an adulterous woman, who if so be she posfesse the goods of her husband, regards not albeit shee neuer see himselfe. I confesse indeed, wee may reioyce in all the gifts which God hath given vs, as in the tokens and teslimonies of his love, but wee are alwayes to vie them with this protestation, that nothing given vs in this life be allowed vnto vs for our portion and inheritance, and that no contentment euer come vnto our hearts till wee get himselfe who gaue them. If the loue of the Corinthians made the Apostle to fay, I feeke not yours but you, how much more should the love of God compell vs to fay vn to him. It is not thy gifts O Lord, but thy felfe I long for, thou art the portion of my foule? If thou wouldest give me all the works of thine hands, yet shall I neuer haue comfort nor contentment, except thou dolt give methy felte, Therefore O then whom my | can. 1 6. Soule loueth, shew mee where thou feedest, where thou lyest at

Aa 2

Pfal. 42. 1.

Pfal. 14.3. Phillip. 1. Reucl. 22.

How by this trial it is found that many are void of the loue of God.

noone.

noone, and dost rest, for why should I be as sheethat turneth aside to the flockes of thy companion? Blessed is hee that hungers and thirst for thy righteousinesse, for hee shall behold thy face, and be filled with thine image, for in thy presence is the sulnesse of ioy, and at thy right hand are pleasures for cuermore.

The eff. & of true loue is obedience & a care to please the Lord.

The second tryall of our loue is Obedience, and an holy care in all our callings to serve and honour the Lord, Preachers must be tryed by this rule, Peter lonest thou me? Feede my slocke. Governous and Counsellers must be tryed by this, Can yee say in truth with the Godly Governour Datid Iloue the Lord? Then will yee also say with him, what shall I render to the Lord for all his benefits! How shall I shew my love toward him? And what shall I doe in my time for advancement of his glory? If thou dost love the Lord, then wilt thou be a nourishing Father to his Church, a carefull advancer of his kingdome, a wife provisor to remove those stumbling blocks which hinder the course of the Gospell: If yee love the Lord, then will yee stand up with David, and say, Doe not I have them O Lord that have the? Doe not

I earnestly contend with them that rife up against thee? Surely I hate them with unfained harred, as if they were mine utter

Pfal. 139 21.

If ye honour the Lord as Dauid did, the Lord shall blesse you as he blessed Dauid. Dauid sware vnto the Lord, that hee would not rest, till hee found out a place for the Lord, euen an Habitation for the mighty God of Iacob. And the Lord sweares againe vnto Dauid, that of the fruit of his body, hee would set up one to raigne after him. But if otherwise there be nothing in you but a care to stablish your selues and your houses, with the neglect of the glory of God, then remember that the curse of Shebna, and not the blessing of Eliakim shall be upon you, Yee shall not be fast-ned as a nayle in sure place, but shall be rolled and turned away like a ball: the Lord shall arive thee from thy station, and out of thy dwelling place shall he destroy thee: For the wicked shall

What great bleffing belon geth to them, who in their calling feek to honour God. enemies.

Efay. 22.23.

not have his defire, his thoughts shall not be performed, neyther shall be bee established on the Earth, but evill shall hunt him to destruction, The Lord shall take thee and plucke thee out of thy Tabernacle, and roote thee out of the Land of the lining.

And generally all of you in your callings remember that the value of your Christian love must be tryed by the same Touch-stone, not by your words, but by your works. If any love me (saith lesus) let him keepe my commandements, but heere also the hypocrisic of this age is discovered: as the Iewes called lesus their King, and bowed their knees before him, but spat in his face, and buffeted him: so the bastard Christians of this age call Christineir Lord, and bow their knees before him, yet by their sinfull life they crucisty him, and tread his blood of the covenant under their see: rhey kiffe and betray him with Indas, it is but a Seepter of reede they allow him, for they give him no commaundement over their affections; wherefore great is the controverse which the Lord bath this day with the men of this generation.

The third tryall of lone is Bountifulnesse, the Apostle faith Loue is bountiful : experience proues that every louer bestoweth bountifully on that which hee loueth : yee loue your bodies, and therefore largely bestow upon them to feede them, and cloath them, yea, with excelline apparrell; vee loue your Children, and lets them want no needefull thing for them; yea, ye love your beaftes, and spares not to bestow largely vpon them : onely you say, you love the Lord, but wherein are ye bountifull toward him? It is true that in nothing can a man be profitable to the Almightie, but are there not workes commaunded vs, which should so shine before men, that by them our heavenly Father may be glorified? though workes can be no merits, yet are they your witnesses, and what have yee done to remaine when yee are dead as witnesses of your love toward the Lord? Though your goodnesse extend not to the Lord, yet where

Pfal. 140, 11.

But this age in word calleth Christ their King but casts off his yoake.

The propertie of loue is bountifulnefle 1 Cor. 13.4.

is your delight that should be on his Saints and excellent ones upon Earth? Where is your compassion and love to-ward the Bretheren? Are not the Men of this age like unto that fig-tree which had faire leaves, but not so much as one Fig to give unto Iesus in his hunger, Haning the show of goddinesse, but have denied the power thereof, yeelding wordes enough but no fruits to adorne the glorious Gospell of our Lord Iesus. Of cheseand many moe, if we might inful in them, it is manifest that all have not the love of God in their hearts, who this day pretend it.

The laft is readines to fuffer tor his cause.

The last tryall of Loue which now wee brings is readineffe to fuffer affliction for the caufe of God. The Apoftles being beaten for preaching in the name of lefus, inflead of mourning, departed reloycing that they were counted worthy to suffer for Christs fake, and al because they loued him. For the love of Rabel, scaven yeares of hard servicede feemed ento Lacob but a frost space - For the love of Dinab Siehem willingly luftained the circumcifion and cutting off his flesh : much more to him in whose heart aboundes the loue of the Lord, will bitter things become fweet, and hard thinges easie. This love bath made the holy Manyres flep out of theirown element into the fire with greater toy and willingnesse, then Worldlings have when they fit downe to their banquetting Tables to refresh them, or lies downe in their beds to rest them. The Apostle who suffered all fortes of affliction for the Gospell, gives this for a reason, that the love of Jefus constrained him. Thus much concerning the effects of holy love, by which we are to make fure our calling, & consequently our election, for our everlasting comfort.

A confirmation of the third & last argument of comfort.

Even to them that are called according to his premife.] Hitherto the Apostle hath summarily set downe his third principall Argument of comfort a and now in the ende of this verse he shortly breakes up the confirmation thereof, which is this: they who love God are called according to his purpose, therefore all things must worke for the best unto him.

The

The necessitie of this reason shall appeare if wee confider that the Lord cannot be frustrated of his end. Those whom the Lord in his immutable purpose hath ordained to glorie, and whom according to that purpose hee bath called in time, how can it be but all thinges must worke vnto their good? For the working prouidence of God, which is the executer of his purpole, doth lo ouer-rule al incidents which fall out in the world, and doth lo gouerne all fecondary and inferiour causes, that of necessity they are directed to that end, whereunto the supreame cause of all, to wit, the purpose and will of God hath ordained them. This is thortly fet down in these words, and more largely explaned in the two Verses following. It is the last reason of comfort, and the highest: for now the Apostle leades vs out of our selves, and fets vs vpon that Rocke which is higher then wee, hee carries vs by the hand as it were out of the earth vppe into Heaven, and lets vs fee how our faluation is fo grounded in Gods eternall purpose that noaccident in the World can change it.

We have heere then three thinges, every one of them depending-vpon another: the love of God, flowing from the calling of God, and the calling of God, comming from the purpose of God synto which the Apostle heere drawes vs. that we casting out anchor with the vaile, and resting in the Lords immutable purpose, may have comfort in all our prefent tentations. It is most expedient for the godly to marke this, that our manifolde changes doe not interrupt our peace : let vs confider that the Lorde hath in fuch fort difpenfed our Saluation, that the ground thereof is laid in his owne immutable purpose, but the markes and tokens thereof are placed in vs after our calling : the markes and tokens are changeable, like as wee our felues in whom they are, are changeable; but the ground holdes fast, being laide in that ynchangeable God in whom falles no shaddow of alteration: I am God and am not changed: My sheepe, none can take out of my hand: The counsell of the Lord shall stand, and

Comfort, that the ground of our faluation is in God, the tokens therof in our felues.

Efay 46. 10ba 10. 2. Tim.2. bis foundation remainer fire. It is true that the tokens of election cannot be fully taken away from any that is effectually called; nay, not in the greatest desertion, yet have they inves their owne intention and remission. And this should comforeve against our daily vicissifiedes and changes, when wee feels that our faith doth faint, our life languishes, our hope houers, and we are like to sinke in the tentation with Piter, and our feeble hands fall downe with Moses, yet let ve not dispaire; no change in we can alter Gods unchangeable purpose, he who hath begun the worke in ve, will also perfect it. Because I am not changed (saith the Lord) therefore wit that ye a Sons of sacob, are not consumed.

Mal. 3.6.

Our calling & connection flowes from Gods purpole, & therefore all the praile of it belongs to the Lord.

This purpose of God is called otherwise the will of God. and the good pleafure of his Will. In that the Apostle faith our calling is according to his purpole, it teachesh vs to afcribe the whol praise of our faluation to the good pleafore of his will, and not to our owne fore-feene merits. That poylon of pride which Sathan poured into our first Parents, and by which they aspyred to bee equal with God, doth yet breake forth in their posterity, corrupt the heart of man energyming archis, to feeke vnto himfelfe either in part or in whole, the power and praise of his own faluation. This is to flare vp into the roome of God, and to vfurpe that glory which belongs to the Lord, and he will not give to any other: than the which no greater facriledge can be committed against the Lord. O man content thee with that which the Lord offers thee, and let that alone which hee referues vnto himfelfe : My peace (faich the Lord ) I gine to you, my plovie I will not pine to any other. The full Preachers of the Gospell were Angels, they proclaimed glory and peace, but glory they gave to God which is enhigh, and peace they cryed rothe Children of his good will which are vpon earth. It is enough that peace and faluation is given to be thine, but as for the glory of faluation, let it remaine to the Lord.

He

Heis for this called the Father of merey , because merrie bred in his owne bosome . Hee hath found many caules withour himselfe mooning him to ex-cute influce, but a cause mouing him to shew mercy hee never found, but the good pleafure of his will: therefore the Apostle faith, The Lord bath called us with an holy calling, not according to our workes, but according to his purpose and grace. Surely except the Lord had referred mercy for vs, wee had beene bke to Sodome and Gomorrha: but it pleased him of his owner good will of the same lumpe of Clay to make vs Vessels of honour whereof hee made others Veffels of dishonour. And who is able sufficiently to ponder to great a benefit? and therefore howfoever the blinded Pharifee facrifice to his owne net, and make his mouth to kiffe his hand, as if his owne hand had done it, yet let the redeemed of the Lorde praise the Lord : let him cry out with a louder voyce than Danid did; O Lord what are wee that thou are formindefull of vs? Not wate vs O Lord not wate vs, but to thy name give the glorie, for thy louing kindnesse and thy truth: for our saluation comes from God that fits woon the throne, and from the Lamb. Fother O Lord be praise, and honour, and glorie tore-HET.

Now as for the calling; we are to know that the calling of God is twofold outward and inward. He speaks not here of the outward calling, of which our Sauior faith, Many are called, and few are chosen, but he speaks of the inward calling, which is the first intimation and declaration of our election. For the decree of our election is alwaies hid and secret vnto vs, till the Lord by calling reueale it, and make it knowned vnto vs that we are of the number of those whom hee hath appointed to life. As in his secret counsell hee made a sind thrustion of the elect and reproduce a so by his calling hee beginnes the execution of this decree, separating the one from the other in this life in manners and conditions, who are to be separated in the life so come for ever in estate and place.

For this can'e he is caled the father of Mercy, and not of Indgement, a.T.m., 1.9.

Our calling is twofold, and the inward cal ling is a deciaration of our election.

He

Al mankisde are confidered flanding in three circles, & they onely are bleffed who are within the third.

Zach. 13. 9.

He that will take a right view of all mankinde, shall find them Itanding as it were in three circles, they onelie being happy, who are within the third. In the outmost circle are all those on whom the Lord hath not youthsafed so much as an outward calling by his Gospell, and here standeth the greatest part of the world . In the middle circle, which is much narrower, stand they who are partakers of an outward calling by the Word and Sacraments. circle, which yet is of smaller compasse than the othertwo. stand they who are inwardly and effectuallie called; thefe are Christs little flocke; the communion of Saints; the few thosen; the Lordes thirdpart; fo to speake with Zacharie; the other two partes shall be cut off and dye, but the third will the Lord fine as Silver and Golde : the Lord will fay of them this is my people, and they shall fay, The Lord is our God . It is a great ftep indeede, that we are brought from the first circle into the fecond but it is not sufficient to faluation; yearather they who fland in the fecond circle hearing the voyce of God calling them to repentance, and yet harden their hearts and will not follow him, may looke for a more fearefull condemnation then they who are in the outmost ranke of all. Double stripes are for him who knoweth his Maifters will, and dothit not . Sodome and Gomorrha shall bee an easier estate than they. Content not therefore your felues, that yee are brought within the compasse of the visible Church, that yee have beene baptifed in the name of Iefus, and have communicated at his holy Table, Not every one that faith, Lord, Lord, shallenter into his Kingdome: except yee finde also his inward and effectuall calling that the arme of his grace hath drawne you within the compasse of the third circle, and hath set you downe among those whom he hath chosen to be his owne peculiar people.

Math. 7.21.

And againe, that the calling of God is according to his purpole yeelds vnto vs this comfort, that feeing his calling is extended toward vs, we may be fure that from enerlasting

hee hath had toward vs a purpo e of loue. Certainelie, hee had not fent his Gofpe Hamong vs, were it not that hee hath here a number belonging to the election of his grace; hee hath lighted a candle among vs; and fer it in an eminent Candlefticke, to affure vethat hee is in feeking here fome pieces of Money which were loft; and hee will not reft till he finde them. When the Apolle Paul thould have gone by Bythinia, the Lord commaunded him to goeto Macedonia, what the purpose of God was, the euent declared; namely, that it was to convert Lidia and the laylour. Who may not fee heere Gods maruailous mercie towardes his owne, that for the conversion of a few, will have his Gofpell to be preached to a whole kingdome? Which doth yet more clearely appeare, inthat when hee commaunded his Apostle Paule to tarry at Corinthus, hee gaue this reason, Because (faith hee) I have much people heere : Thewing voto vs, that the greater Harneft he hath , the longer doth hee continue his Labourers among a people. This is the verie worke of God which he is working in the middelt of you, and for which he continue th among you the preaching of his glorious Gospell, it is because toward many of you, he hath a purpose of loue: some bath he called already, whom he will have confirmed; others, yet inwardlie called, hee will convert by the Gospell, before he remoue it. Let every man looke to himselfe, whether he have part in that grace which comes by the Gospell, or no; for woe will be to him that shall be found in darknes, after that the light hath shis ned vnto him.

Good were it yet for vs all; if wee could more deepelie confider this, that the Gospell of the Lord Iesus is come among vs, not by accident, nor by the meanes of men, but by the purpose of God: that in these daies wee heare that voyce, which many of our Fathers heard not, that in some places of the World this Gospell is preached; and not in others, that it is continued with vs; notwithstanding the manifold machinations of the Children of darkenesse to subject to

Wher euer the golpelis preached to callmen, there God hith toward fome a purpose of loue;

Acts 16.

Alts 18, 10.

. 910001 1130

If this were confidered, it would wo ke a greater reperence of the Gospell.

Subject it; yea, that by such and such persons, the Gospell hath been preached vnto vs, if we did confider that all thefe fall out according to Gods determinate purpole, it would waken in ye a more reverent hearing of the word of Grace, and a greater care to take heede to the smallest occasion of grace when it is offered ; but alshe contempt thereof which how is among men floweth from this, that they do not look voto the hand of God fending out fuch amessage to them, by fuch persons, at such a time, in such a place, as hee in his eternall purpose hath concluded with himselfe. But as Samuell before he knew the Lord, thought the voyce of God to be but the voyce of Eli, and therefore went agains to his reft : fo the great multitude of them who heare it, not as the word of God, but as the word of men, esteeming that it commeth by the meanes of men, and not according to the determinate purpose of God, it is no maruaile if stil they returne to their olde finnes, and remaine disobedient to the heavenly vocation.

A fearefull token of Gods departure, whe he ceafeth to call a people any mote.

For no Hufbandman will want laborers in his field, as long as the harvestispot ended.

And further out of the ground laid already, that the calling of God is according to his purpole, we are taught, that the least intermission of Gods calling should be vnto vs a great marter of humiliation, feeing the Lord calleth men to be Preachers, and hath them in his hand as starres, holding them our formerime to one part of the world, and formetime. to another, that we may communicate light to them who are fireing in darknesse; the remouing of them from a people, is a fearefull token of the Lords departure, and transla. ting of his Kingdome. The Husbandman calles not his Labourers out of the fielde in the midft of the day, valeflethe harvest be done : and if the Lord remove his Servants from a people, it is because his purpose is finished; for the ground is fure that his calling is according to his purpose : but the Lord forbid, that the tearine of the ending of this calling should ever come in our daies.

And to the end that wee half it not vppon our felues, wee are to know, that as the Gospell comes not to a Land

by mans procurement, so no power of man is able to remoue it. The Lord who fet the Sunne in the Firmament, and gouernes it in such fort, that it gives light to one part of the world when another is in darknesse, and no malice of the euill doer is able to obscure it, howsoever he hates it, hath also set his Gospell in the firmament of his Church, to give light to Goshen, while as Egypt is in darknesse : and all the courses of politikes, though they were filled with Achitophels wifedome, are not able to flay it: onely our owne vnthankfulneffe, and abuse of the time of Grace is to be feared. if therefore we love the light, let vs cast away the workes of darkenesse, and walke in the light while as yet we have it:let vs welcome those messengers of peace, that come to vs in the name of the Lord, endeauouring by all holy meanes to transferre this Kingdome of God to our Children after vs. that they also may see the beauty of the Lord, ( which wee haue feene) to their enerlasting faluation.

As the Gospel comes not by mans procurement, fo no power of min can remoue it.

Verse 29. For those whom hee knew before, hee also predestinated, to be made like unto the image of his Sonne, that he might be the first borne among many breihren.

He whole Booke of God is full of heavenly consolation, euery parcell thereof hath in it the words of eternell life; but this place of Scripfure wherein now we are tranailing, may be called about the rest a treasure of comfort, for

here the Apostle leadeth vp the Christian to the register of God, and lets him fee his owne name written in the booke of life, his faluation established in Gods immurable decree. exhibited now by Gods effectuall calling, to be performed and perfected to him by his endleffe glorification . So that in all the booke of God, there is not fo cleare and certain a fight

What a treafure of comfort is to be digged our of his Verie.

Not so cleare a sight of saluation in all the booke of God. fight of faluation given to the Christian as in this place. It comforted Stephen when he was in the valley of death, that he saw the heavens opened, and the Lord Iesus standing at the right hand of his Father: and it should no lesse comfort vs in all our tribulations that the Apostle here lets vs see the third heavens opened vnto vs, to make knowne vnto vs the will of God concerning our saluation.

The linckes of the Chaine of faluation: Election: Calling: Iufufication: Glorification, are knit in eperably.

This comfort the Apoffle brake vp fhortly as wee heard in the end of the last verse, and now more largely explanes it in thefe two verfes: in the which he fets downe in order the causes of our faluation, and lets vs fee how our present effectual calling is to inteperably knit with our election and glorification by the hand of God, that no power in earth nor in hell is able to funder them : whereof the certainty of his former comfort appeares cleerely, that of necessity all thinges must worke together for the best vnto them that love God, euen to the that are called according to his purpose. Which shallyet be more manifested if wee consider how that this golden Chaine of our faluation reaches ( fo to speake it ) from eternitie to eternitie; the beginning of it, albeit without beginning, is our Election; the end of it, albeit without end, is our Glorification. And thefe two ends of the chaine the Lord keepes them fure and secret in his owne hand, but the two middle linkes thereof, to wit, our Calling and Iustification, the Lord lets them downe from heaven to the earth, that we for our comfort might gripe and apprehend them, and being fure of the two middle linckes, wee might also befure of the two endes, because the Lord hath knit them inseperably together.

Thou then who wouldst bee comforted with the assurance of thy saluation, make it first knowne to thy owne conscience, by breaking off the former course of thy sinnes, and by well doing for the time to come, that God hath called thee and instiffed thee. Gripe sure as it were with the one hand the lincke of Calling, and with the other the linck of suffication: sasten both thy hands upon the middle

linckes

He that bath a fure hold of the middle lincks, Ca'ling and Inflification, is fure of the other two, Election and Glorufication.

linckes of this Chaine, that by themsthou may st be pulled out of this dungeout, and raised up to heaven to see that thou art one of them who was elected before time, and after time shal be glorified. To make this yet more plaine, we are to know that this mortall life of ours is a short interiected point of time, betweene two eternities (so to calit,) in the which some in seare and trembling working out their saluation, passes from Gods eternall election to endlesse glorification: others againe in wantonnesse and carelesse securitie, drinke in injustic with greedinesse, and to steps from the decree of reprobation, that most justly they procure their owner condemnation. So that every man bath to consider of his everlassing weale or woe by his present disposition in this life.

Our prefentlife is a point of time betweene two eternities,

Oh that we had fanctified memories, alwayes to remember this: fo long as wee are here, if of weaknesse we all we may tife againe, and if in one day we have not learned well to repent, wee haue leaue of the Lordspatience, to learne it better another day : but hee who in the day of his tranfmigration fleps the wrong flep, will never get leave to amendit: where the Tree fals it shall be there : the wicked who dyein their finnes, flep downeward to the deepe pit and gulfe, out of the which there is no redemption. Let vs therefore be well aduised before wee leape; let vs fasten the one foote vpon the border of that Canaan, before wee goe out of the body; let vs make fure that wee shall be receiued into those everlasting habitations. This shal be done if we make our whole life a proceeding from election to glorification, and that through Calling and Iullification, which two have inteperably following them the fanctification and renovation of the whole man. The Lord make vs wife in time that wee may confider the course of our life, and thinke of the end whereunto it leades vs for as Mofes protested to Israel, so doe I vnto you, I have laid this day life and death before you: the Lord give you grace to make choise of the best.

If in this life we fal we may rife again, but if in death wee ftep downeward we shall neuer mend it. Eccles. 11.3.

Deut. 30.14.

Predefination how they are here distingui-

In these causes of bur saluation linked together in this Chaine, we have first to looke vnto Gods decree, confisting in his foreknowledge and predeffination : secondly , to the execution thereof, which is made by his Calling, Justification, and Glorification. The decree hath in it these two acts or preordinances (fo to call them) Prescience and Predestination, which this manner of way are to be distinguished: by foreknowledge the Lord fets before him the whol number of mankinde, whom of the good pleasure of his owne will he purposed to saue : so that the first preordinance is this, these are they whom I will sauce by predestination againe he concluded to faue them by fuch and fuch meanes; so that the second preordinance of the decree is this; those whom I have decreed to faue I wil faue this manner of way; to that prescience lookes to the person to be faued, predestination to the meanes whereby they are to be faued. Where we must consider that this decree of God is thus distinguithed by the Apostle in these two words for our capacitie, who being but mortall creatures endued with reason, conceiues, vnderstands, and discernes one thing after another, and cannot doe otherwise : but it is not so with the Lord our God, who being himfelfe a most perfect vodertlanding, by one act without priority or posteriority, knowes, conceines, and discernes all things. Wee come first now to speake of Gods foreknowledge:

Prescience improperly ascribed ynto Go I.

the properties of God are either absolute, as namely, that he is a Spirit, simple, and infinite, or else such as have a relation to the creature. And of this sort is foreknowledge, which improperly is ascribed voto God: for properly there is no fore nor after in God, nothing pass, nothing to come: but foreknowledge is ascribed to God in respect of the creature, because he knew vs before that wee were. This foreknowledge is two wayes considered: first, generally, as it is extended to al his creatures, and so it is compared to a common booke of register, wherein the Lord hath written all things which were asterward to be: and of this speakes the Psalmiss,

Prescience two manner of wayes conside red.generally, and specially. Plalmist, My bones (laith hee) are not bid from thee shough I was made in a secret place, and fashioned beneath in the earth, thine eyes did see mee, when I was mithout forme for in thy Bonke were all things wristen, which in continuance of time were feshioned, though they were not before. Of it also speakes the Apostle, All things are manifest in his sight with whom wee have tadoe. This manner of vvay fore-knowledge is Gods vriuersall eye, by vwhich vvith one looke hee knoweth all his Greatures within and without, their nature, their shape, their actions, their beginnings, their ends: but fore-knowledge this manner of way considered, is not a lincke of this Chaine, it being certaine that there is not one of these linckes more patent, nor largely extended than another, as yee shall afterward heare.

Fore-knowledge then in this Chaine of Saluation, is specially considered, as it is consoyned came Eudonia, with the love and liking of God, as it is all one with Election, extended to none but vnto the children of his good will: this way it is affirmed of the godly, the Lord knoweth who are his, but denyed of the wicked, depart from me yee workers of iniquisit, I know you not, that is, albeit I know your persons, yea, your most secret actions, yet your selves I know not, so that I love you: and this vvay fore-knowledge specially considered, is called the Booke of life, wherein the Lord hath written the names of those whom hee hath ordained to life.

Predestination is also two manner of wayes considered, first, as it is generally extended to all his creatures: for as he knew them all before they were, so hee appointed them by middes into their owne end. Other artificers when they have made a worke, know not what vvill be the end of it, hee that buildeth an house, knowes not how long it vvill stand, whether fire shall consume it, or the winde over-turne it, or the earth-quake vndermine it, but the Lord as hee hath made his Creatures, so hath he appointed them to an end, vvhich hee knoweth himselse: but here Predestination is specially

Pfal.139.15.

Heb. 4. 13.

In this Chaine it is specially considered as it lookes to the Elect onely.

Iohm 13. 18. Mat. 7. 23.

Predestination is also two wayes considered. Fore-feene merits falfely collected out of

This errour is improved by their own men, as Caietan:

this place.

and Aquinas.

confidered, and is no larger than Election, respecting the Electionely, whom he hath ordained unto life by his owne middes: for the word we oog (Ew, here, not onely signifieth to ordaine an end, but also to appoint all the limits, borders, and middes, within and by which thou art to come to that end.

Where, before vve come to the doctrine of instruction. vve will shortly encounter with our adversaries, vvho reade these wordes in this manner; that the Lord predestinated those whom hee fore-knew to be conformed to the image of his Sonne, that so they may establish, here out, their Errour of fore-seene merits. It were sufficient to bring against them the best learned of their owne side, some wherof reade these yvordes no otherwise then vvee doe; as the lesuits of Rhemes: others plainely impugne that reading, and the Errour of fore-seene merits founded vpon it; for so Caietane veriteth upon this place. Ad confut andum dogma shorum, qui primum salutis nostra locum, tribuunt dinina prascientia futurorum, qui prascientiam meritorum ponunt rationem definitionis divine ad confutandum inquit hac, primum nostra salutis locum tribuit dinino proposito, dicendo is qui secundum propositum vocati sunt, To confute (saith hee) the doctrine of those, who give the first place of saluation to Gods foreknowledge of mans merits, which hee was to doe, and fo puts his prescience as a reason and cause of his predestination; to confute these I say, hee gives the first place of saluation to the purpose of GoD, while hee faith, to them that are called according to his purpole. Aguinas in like manner vyriting vpon this same place, saith: Ponere quod aliqued meritum ex parte nostra prasupponatur, cuius prascientia, sit ratio pradestinationis, nibil est alind quam ponere gratiam dari ex meritis nostris. & quod principium benerum operum est ex nobis, & consummatio ex Deo. To affirme that any merit vpon our part must be presupposed, the prescience whereof vvasthe cause of predestination; is no other thing but to affirme that grace vvere given of our merits, and that the beginning

beginning of good workes were of our felues, and the confummation thereof were of God; therefore (faith he) the words are to be read this way more conveniently, whom he fore-knew them he also predestinated to be made like vnto the image of his Sonne, ve ifta conformitas non fit ratio pradestinationis sed effection, that so this conformity bee not a cause of predestination but an effect,

But belide thefe, this errour is convinced by manifold proofes of holy Scripture: the Apostle saith, he hath chosen vs in Christ, therefore not in our selves: he saith againe, that we should be boly and without blame, hee faith not, he chose vs. because he foresaw that we would be holy; so hee sets it. downe fanctification as an effect of Predestination. Now it Ephel 1.4. is certaine that one effect of Predestination may well be the cause of another posterior effect, as the preaching of the word is a cause of faith, and faith is a certaine cause of justification, but no effect of Predestination can be cause of it. Againe, he faith, The Lord hath faned vs, and called vs with 2 Tim. 1.9. an holy calling, not according to our workes, heere ye fee, that in our calling our works and Gods purpole, are manifeftly opponed, fo that the putting of the one is the removing of the other thus neyther in our Election before time, nor in our calling in time, hath the Lord regarded our workes, or forfeene rectitude of our will, but the good pleafure of his owne will.

And I pray you what other thing could the Lord forefee invs, then that which he forefawe in the Israelites? 1 knew that thou art obstinate, and thine necke an iron sinew, and ry man in an thy brow braffe: I knew that thou wouldest grienously transgreffe, therefore I called thee a transgreffor from the wombe, yet for my Names fake will I deferre my wrath, and for my praife will Irefraine it from thee that I cut thee not off : yea, in fo many places of holy Scripture doth the Lord plead the cause of his owne glory, that it cannot be but a most fearefull facriledge, against so cleare a light, for a man either in part or in whole, to make his own merits a cause of saluation

Sanctification is an effect of predestination. and therefore not a cause of

The calling of God finds cueeuill estate. Efai 48.8.

P[al. 115.1.

Objections of men against Gods predeflination, answered.

Rem. 9.10.

Aug.in Ioan. tract.26. Aug. Epift. 59. ad Paulin. Gregor.in Iob.cap.9.

When the Lord called Abraham, hee found him an Idolater: when hee called Paul, hee found him a persecuter: when he called Mathem, he found him a Publican: when he called Mary, he found her possessed with Diucis; all that ever received grace, stand up as so many witnesses of his glory. Not unto us, O Lord, not unto us; but to thy name be the praise.

And to these objections which the braine of man hath brought out against this truth of God, to cleare themselves and charge the Lord with vnrighteousnesse, they are all sufficiently answered by the Apostle, that the Lord by reason of his absolute authority ouer all his creatures, hath power of the same lumpe to make one vessell of honour, for to shew the glory of his mercy, and an other vetlell of dishonour, to flew the glory of his suffice: feeing this power is not denyed to the potter over his clay, how dare man freak against it in the Lord over his creature? O man who art show that pleadest with God ? Woe be to bem that strength with his Maker. If I dispute with thee, O Lord, thou artrighteous, how ever I judge of thy counfell and of the manner of thy working, thou art alway rightcous. S: non vis errare, if thou wilt not erre, fath Augustine, judge not the Lord: why one is faued the Apostle tels you, I have mercy on whom I will banemercy. Misericordia esus misericordia cansa: why another is reiected, Canfa potest effe occulta, ininsta effe non potest. the cause may be secret, but cannot be vniust : quein factis Des rationem non videt, infirmitatem fram confiderans, cur non videt rationem videat, he that feeth not areason of the Lords doing, let him looke to his own infirmity, and he shall fee a reason why he seeth it not. The Lord hath hid even from most wicked men the purpose of their owne reprobation, till it come to the execution, and then shall they receine an answere from their owne consciences, to stop their mouthes which now they will not receive from man. Euery one of the damned shall be compelled to acknowledge, that the judgement executed vpon them is righteous,

But

But now to returne to the doctrine, we have first to obferue out of the fignification of the word which I marked before, that the Lords determinate counsell and predestination takes not away the nature, properties, nor necessities of secondary causes and meanes of saluation, but rather establiffeth them: for those whom God hath appointed to saluation, he hath also appointed to those meanes which may bring them vnto it. It is therefore a blasphemy which is frequent in the mouthes of carnall professors, if I be elected howfoeuer I live I shall be faued, and if otherwife I be a reprobate, live as I will I cannot mend it : this is no other thing but Sathans diumitie: if thou be the Sonne of God cast thy selse downe from the Temple : thou shalt not dash thy foote against a stone: as if the sonnes of God were licenfed to despise the second and ordinary meanes, and not rather bound to vie them: but in very deed as it is against the nature of fire to be colde, fo is it impossible that the elect man effectually called can reason after this manner, yeathe more hee heares of Election, the more hee endeauours to make it fure by well doing, knowing that no man can attaine to the end of our Faith which is the faluation of our foules, but by the lawfull and ordinary meanes.

Both temporall and spirituall blessings the Lord will have vs to seeke them by the lawfull and ordinarie meanes: the Cornes cannot serve is say the earth beare them; the earth cannot beare them except the heavens give raine; the heavens can give no raine except the Lord command them. Therefore vyhen the Lord promise the besting, Inthat day (saith the Lord) I will heare the heavens, and they shall heare the earth, and they shall heare the corne, and the wine, and the oyle, and they shall heare Is sail, heare the say the say shall heare the say the say that he heave shall heare the say the say that he keepes the same order in bestowing spirituall blessings we are taught by the Apostie, vyhen he saith, that before vye besaued vyee must call on the name of the Lord, before vyee call on his name we must beleeue, before we beleeue we must heare, before we heare there must be preaching; whereof it is euident

Predeffination takes not away the fecond caufes and meanes of faluation.

Sathans divinitie teacheth Atheist to despise the means of saluation.

God gives his bleffing by meants, therefore they shold not neglect the meanes who seeke the bleffing.

Hof. 2, 21.

Rom. 10. 12.

Comfort, our. clection before time cannot be difamilled by any creature made in time. that they who neglect and contemne the ordinarie meanes of faluation, doe give out a very hard fentence against themselves, which is, that if they so continue they doe not appertaine vnto election.

And againe for our further comfort vvee have here to marke the certaintie and foliditie of our faluation : it is neither to day nor yesterday that the Lord concluded to be mercifull vnto vs; our election began not with our felues: before the mountaines were made, before the earth and the vvorld vvere formed, even from everlasting to everlasting the Lord is our God. What creature then is able to difanuil that which God hath willed, before that ever a Creature yvas? onely let vs labour that as our election is fure in it felfe fo we may make it fure in vs. by walking in a good conscience before the Lord; and then vyce shall not care vyhat man or Angel! fay to the contrary against it; they are but posteriour creatures, and what interest can they have to gaine-fay that which God hath done before that they were? Happy are they who are rooted, grounded, and builded vpon this rocke; no stormy wave of the Sea shall over-turne them, no rage of tentation, nor power of the gates of hell shall prevaile against them.

Saving grace is communicated to feve, & therefore should be the more esteetured.

Mat. 8. 11.

Lastly, vvecare taught here by the holy Apostle that all men are not fore-knowne, all are not predestinated to life, otherwise there were not an election: there is onely a certaine and definite number which belong to the election of Grace; a fulnesse both of Iewes and Gentiles; a number not knowne to vs, but knowne to the Lord; not one more nor one lesse shall be partakers of saluation. Many (saith our Sauiour) shill come from the East and from the West, and shall sit with Abraham, Isaac, and Iacob, in the Kingdome of God: hee saith not, all the children of the East shall come, but, many shall come. This should vvaken in vs a holy care so long as the calling of God continues among vs, to take heed to our selves, striving to thrust in at the doore of the kingdome of heaven: for it suffers violence, and the violent

take

take it; the fewer there be to be received into the kingdome. the more we should labour to be of that number. Wee fee that in nature things that are common were they never fo excellent are not effeemed; the Sunne because common to all, is regarded of few, though it be a very excellent and profitable creature; but parcels of the earth pollelled by men in property are much more remembred and regarded by those to whom they belong; riches and honor are in greater account among men, because few attaine vinto them; and if vve were as wife in spirituall things, that grace of Christ which brings faluation would be more precious and deere vnto vs because it is communicated to few. The Lord give vs grace to confider rightly of it in time.

To be made like to the im ige of the Sorne. | The Apolle Predestination infilts not in the reft of the linkes of the Chaine; having touched them he leaves them onely he infifts in this lineke of Predestination: teaching vs that hee vseth not heere the vvord of Predestination generally, but restraines it to Predestination vnto life, as also that we cannot step from election to glory but by a conformity with Christ, which is most necessary for vs to marke: for albeit there bee great comfort in the confideration of Gods immutable purpole, ordayning man to life, as also in the consideration of that glory, whereunto we are ordained, yet neither of them can comfort vs vnleffe wee be fure that our life is proceeding

from election to glorification by the right meanes. The first and neerest end of election in regard of man. is his fanctification: for the Lord hath chosen vs that wee should be holy : the second and furthest end is mans glorification. The same Lord Ielus, who said, I am the life, said in like manner, I am the way and the verity if thou wouldest be at life, lye not still in thy fins, but rife and walke in the way, and if thouknowest not the way, learne it from him who is 116, 14, 6, verity. Let not prefumption which flaies the wicked ouertake thee; they patle over the matter of their faluation with a wanton word; their hearts are prophane, yea they boast

B b 4

So it is in nature that rarest things are most regarded.

is vnto glory by a conformi. tie with Christ in our present

Ephel. 1.4. As Christ is the life, so is he the way, neither can wee come to life but by the

with their tongues that they are fure to be faued; but this is a vaine reloycing: for he that walkes not in the way, how is it is possible that hee can come to the end? assuredly hee shall never come where Christ is to live with him, that weakes not after Christ in newnetse of life.

Conformity with Christ wherein it stands. This conformity with the Lord Ielus vyhereunto vyee are predestinated, is partly in this life, partly in the life to come. Our conformity in the life to come that stand in liuing and raigning with Christ, which is our glorification, whereof he speakes hereafter. Our conformity in this life stands in liuing and suffering with Christ, and of this hee speakes here; to live godly after the rule of Christ, to suffer patiently after the similarde of Christ, are the two parts of our present conformity with him. The Lord Ielus is given ye of the Father both to be a Sautour, and an example, ynlesse make him an example to follow him in our doing and suffering he shall not be ynto ye a Sautour.

Workes done by Chrift are threefold: 1. perfonall workes of Redemption: 2. Mirades: 3. workes of a godly life.

Here we are to marke that the workes done by Christin our nature, are threefold; first, his personall workes of Redemption; as that he vvas borne of the Virgin; that he fuffered the curfed death of the Croffe, for the expiation of our sinnes; that herose thethird day for our justification: that he ascended triumphantly into heaven, leading captiuity captine. Secondly, his workes of miracles; as that hee fasted forty daies; gaue sight to the blinde; life to the dead, and fuch like. Thirdly, his workes of godlinetle and fan-Etification : as that he was subject to his Parents; louing to his brethren, painfull in his calling, perseuering in praier. To prease to follow him in his personall vvorkes of Redemption is blasphemy, or in his workes of miracles is impossibility, but to follow him in the workes of a godly life, is true piety. In the first, Papists are blaspemous, that on good Friday makes a play to the people, by counterfaiting the fuffering of Christ. In the second, Papilts are ridiculous, that practife to counterfaite him in his forty daies fasting, as if that might ordinarily be done of men, which

In the first and fecond papills are apilli imitators. once Iesus did for a Myracle. In the third let all those who are truely religious striue to follow him:as children looking to their coppy learne to mend their letters; so let vs by looking dayly to our example, learne to amend our liues.

Imitation in the first two Iesus did neuer require, onely he craves that we should follow him in the third: there is his voice. Learne of me that I am lowly and mecke, he did not bid thee (faith Augustine) learne at him how to make the world, or how to raise the dead, but how to be lowly and meeke, for this cause did out bleffed Saujour wash his Disciples feet, that he might give vs an example, how one of vs should serve another, as I have loved you (faith Iclus ) so lone ye one another: yea, in that vpon the Croffe he prayed for his enemies, he hath also taught vs how to practife that precept, Pray for them who persecute you. In patience likewife he is proposed vnto vs for an example, for so are we exhorted, Let us runne with patience the race that is fet before vs. looking unto lesus the author and finisher of our faith: these and fuch like are the works wherein we are commanded to conforme our felues vnto him.

The other point wherein stands our conformity vvith him, is in patient suffering with him for righteousnes, which we shall not be able to doe, except wee live first after the similitude of his life: what like suffering to the suffering of Christ, then the suffering of that reprobate theese, vvho dyed with Iesus at the same time the same kinde of death? yet because his life was never like the life of Christ, his sufferings shall never be accounted the sufferings of Christ. Similis in pana, dissimilis in cansa. But as for the other whom the Lord Iesus converted vpoin the Crosse, to declare to all the world that even in death, heretained the power of a Sauiour, able to give life to them who are dead, he brought out in the last houre of his life, the first fruits of amendement of life; he lived long a wicked malesactor, but a short vyhile a converted Christian; yet in that same space hee

In the third onely flould we follow the Lord Icfus. Ich. 13.13.

Iohn 15.12.

Mat. 5.44.

Heb.12.2.

We must also follow the Lord Iesus in suffering.

Augustine.

abounded

abounded in the fruits of godlinetle, confessing his sins, giuing glory to the justice of God, rebuking the blasphemies of the other, and pleading the cause of his innocent Sauiour; thus being turned from his sinne, he began even on the Crosse to live with Iesus, and therefore heard that joyfull sentence. This night thou shall be with me in Paradise.

Luk 23.43. Reafons mouing vs to a conformity with Christ

The Image of God is our molt ancient glory, stollen from vs by Satan and which we should seek to recouer.

Now that we may be moved to embrace this conformity wth Iesus, let vs remember that the image of God, by which we were created conforme vnto him, is the most ancient glory to which we can make claime : and therefore if there be in vs any peece of manhood and spirituall wildome, we ought to endeauour to recouer it, which our enemy craftily & maliciously hath stollen from vs. O what a pitty is it to fee that man cannot doe that in the matter of faluation which he can doe in the smallest things pertayning to this life? There is no man among vs who knoweth that any tenement of land, or portion of earth possesfed now vniufly of another, did of old pertaine to his Fathers, but if he can, he will leeke to recouer it; leeking by iuffice to bring that home to himfelfe, which oppressours vniufly had taken from him. Is it not then most lamentable that where the Lord Iesus, the King of rightcousnesse, and prince of peace, offers to restore vs to our most ancient glory, which is his owne image, that we will not call the oppressors of our soule before him, nor seeke to be restored to that glory, which most deceitfully our adversary hath stollen from vs? but this commeth also vpon man by the fubtilty of Satan, that having once spoiled vs of the image of God, he doth what he can lo to blinde vs, that we should never seeke it againe, nor doe so much as receive it when it is offered vnto vs.

Sathan a double decciuer.

Iacob complained of Laban that hee had deceived him, and changed his wages tentimes; and Esan complained of Iacob, as of a supplanter, who first had stollen from him his birth-right, and then the blessing also: but more cause have we to turne these complaints upon Satan, who hath

not onely stollen from vs the Image of God, but daily stealeth away the blessing, whereby it is restored vnto vs. Oh, that we had vvise and vnderstanding hearts, that wee might be stirred vp to an holy anger against the enemy of our saluation, seeking in despite of him to be restored to that right, which by creation belonged to our fore-fathers. But alas, vvhat a beastly stupiditie is this, that man vvill not doe so much for recourry and maintenance of the Image of God, as hee vvill doe for preservation of his owne portraiture drawne on a piece of timber? if any man pollute it, incontinent he is offended, and stomackes at it, as an injurie done to himselse, but as for man who is the image of God, he lyes downelike a beast, content that Sathan should tread vpon him, pollute, & desile him with all kind of abhomination, all which proceeds from a pittifull ignorance of his own glory.

The second reason which should move ys to conforme our selves to Iesus, is that hee hath first of all conformed himselfe vnto vs, hee vvas not ashamed to take vpon him the shape of a Servant, and to become man, like vnto vs in all things, sinne excepted; and shall vve resule to conforme our selves vnto him? let it befarre from vs, but rather putting from vs that foolish emulation, by vvhich wee strive to conforme our selves vnto this vvorid, let vs consider whereunto wee are called, even to be partakers of the divine nature, and may thinke it most greatest glory to be like

vnto our head and husband the Lord Iesus.

Thirdly, necessitie so craueth, seeing wee cannot be saued without conformitie with him. It is not Casar; money
which hath not upon it Casar; image and superscription, he
is not the Sonne of God who carryeth not the image of his
Father: for whom the Lord begets in the regeneration, he
communicates to them his owne spirit, which transformes
them into the similitude of his owne Image. No uncleane
thing shall enter into heavenly Ierusalem, neyther shall any
man see him in his glory, who by grace is not made like unto him.

Ielus Christ hath first conformed himseife vnto vs.

We cannot be fauch except we be conformed to him.

That he may be the first borne among many brethren.] The Apostle insists here in the explication of his former purpose, adding that it is necessary were should conforme our selues vnto him, for ratifying that superioritie and priviledge of the first borne, which God the Father hath established vnto his Sonne the Lord Iesus Christ; and hee maketh it very properly to serve his purpose: for seeing it is so that Iesus our elder brother, and Prince of our saluation, hath beene consecrated by affliction, and by suffering hath entered into his Kingdome, shall vece resust to follow him in his tentations, if so be vece desire to sit with him in his glory?

The name of the first borne three wayes ascribed to Christ: 1. as God: 2. as man: 3. as a mediator Col. 1.15.

Luke 2.7.

1 Cer. 15. 20. .

Priviledges of the first borne are two: 1.excellencie of strength: 2.excellencie of dignitie. The name of the first borne is ascribed vnto Iesus Christ three manner of vvayes: first, as he is God: secondly, as he is man: thirdly, as he is both God and man, our Mediator, and the head of his mysticall body, which is his Church. As hee is God, hee is called by the Apostle, Primogenisis emnis creature, the first begotten of every creature; and that by such a generation as none (saith Esay) are able to expresse. Now before the Creature vvas, what could there be? surely nothing but the Creature vvas, what could there be? surely nothing but the Creature vvas, what could there be? surely nothing but the Greature vvas, what could there be? surely nothing but the Greature vvas, what could there be? surely nothing but the Greature vvas, what could there be? surely nothing but the Greature vvas, what could there be? surely nothing but the Greature vvas, what could there be? surely as Mediator and head of his Mysticall body, as Prince of that Kingdome with is the communion of Saints: hee is here called the first borne among many brethren, and in another place, the first sures of them who rise from the dead.

The priviledges of the first borne evere two: first, excellencie of strength, for hee had a double portion: secondly, excellency of dignitie, for hee was the Prince and Priest of the rest of his brethren: now both these most properly apperraines to our eldest Brother Christ Iesus. Excellencie of strength is his he hath received the double portion: for hee received not the Spirit in measure as we doe, but the plenitude and sulnesses thereof was communicated vnto him, and the comfort thereof redounds vnto vs: for he received it not for himselfe, but for vs, that of his fulnesse we might all receive grace for grace. Excellency also of dignity is his; for beside that glory which he had with his Father from the beginning, he is also as our head crowned with glory and dignity; all power in heaven and earth is given him, and he is set ouer his brethren, as the onely high Priess of the living God, who makes attonement for the sinnes of his brethren; as the only Prophet and teacher of the whole family of God, for so hath the Father authorized him: This is my beloved some, in whom I am well pleased, he are him.

Let vs therefore submit our selues vnto him, seeing God the Father hath fet him ouer vs. let vs not be disobedient to that heavenly proclamation (beare bim.) Woe be to them that subscribes not vnto the excellency of his dignity. But alasif the world proclaime fuch pleafures as face hath to give by any sport or play, or such profits as shee can yeeld. at her fairest fayres and markets. O what a frequent concourse of people is made vnto her? But if the Priests of the Lord fland as they did of old in the west part of Ierusalems temple, or in their scuerall turrets, to blowtheir two filuer Trumpers, and warne the people to refore vnto the house of the Lord, or if now any other maner of way, fignification be made vnto them to enter into the courts of the Lord with praife, how few shall we finde flocking into the house of God, in respect of them who abides without, and follows the world?and which is yet more to be lamented, there are many of those who heare the word of Christ, and yet doth not change the manner of their conversation for any commandement he can give them; speake what he will, they doe what they like: they come to the holy affemblies of his Saints, but are like those vncleane beasts which entred into the Arke of Noah, they came in vncleane, and went out vncleane. Neither of these vnleise they amend, shall be pertakers of our faluation, which I clus the first borne hath purchased to the rest of his brethren.

But let them goe alone, and to returne to the instruction

Mat. 18.88.

Mat. 2.17.

Miserable are they in this age who doe not acknowledge Christs prerogatine. Whatfocuer excellency our elder brother hath it is for our benefit. of Gods children; though apollate Ifrael fall from him as a people that have no portion in Ishai, nor inheritance in the Sonne of Danid; yet let Inde cleave to their King; let vs acknowledge his supereminent excellency, and reuerence him for our first borne and elder brother. Among other brethren the more the elder hath, the leffe remaines to the younger; whereof it fals out that many a time there is strife among them for divilion of the inheritance: but heere the more our elder brother hath, the greater is our good, feeing vy hat soeuer he hath received as Mediatour, he hath receiued it to be communicated to vs: he hath received strength. not to subdue vs, or overgoe vs, but to protect vs from our enemies, which he hath also done; for he hath broken the gates of hell, and carried them away more triumphantly vpon his shoulders, then S'ampson did the gates of Azza. We vyho are poore in our felues are made rich in him : we who are weake, are in him more then conquerours; and therefore let vs resolue for ever to abide in him.

Brethren in Christare many vvaies knit together.

Ioh. 1.13.

Among many breibren. 1 This brotherhood of ours with Christ consists not in the communion of the same flesh and bloud, for so every man were Christs brother, but it stands in our spirituall vnion with him by regeneration: those are the fons of God, and consequently the brethren of Christ, who are borne not of blood, nor of the will of fleft, nor of the will of man, but of God, by the operation of his spirit, and immertall feede of the word. In the carnall brotherhood though the parents be one, yet the inheritance is not one; though the feede of the flesh be one, yet the soule that quickneth the body in both is not one: but in the spiritual brotherhood the parents are one, the inheritance one, the feed whereof they are begotten is one, and the spirit which quickneth them all is one, It is not then Baptisme nor eternall profesfion which proueth a man to be the kinfman and brother of Christ sit is the spirit of Iesus, which who soeuer hath not, the same is not his, and who socuer bath him, it is certaine they become new creatures.

Great.

Great is that dignitic certainely whereunto we are called; and matchletTe is that love which the Lord Iefus hath carried toward vs; vyho not content to make vs his Seruants. hath made vs his Brethren. If he had shewed vs no more kindnetle then Abraham did Lot his kinfman, yet euen for that had hee beene worthy to be loued for ever : but behold what a greater loue our Lord hath shewed vnto vs. vvee forfooke him more vnkindly than Lot did Abraham. vet did hee still retaine his kindely affection toward vs. when we vvere carried away captine by spiritual Chedarlaomer, he did not onely hazard, but laid downe his life for our Redemption. Moses is greatly praised for that when hee vvas honourable in Ægypt, he left the Court of Pharaoh to visit his brethren, esteeming the rebuke of Christ in his people, greater riches then all the treasures of Ægypt: and loseph is also commended, that being second person under Pharaob in the Kingdome of Ægypt, yet hee vvas not ashamed of his Father and Brethren, albeit they for their Trade being sheep-keepers, were abhomination to the Ægyptians. But all these are not comparable to that love which the Lord Iclus hath borne toward vs, in that notwithstanding our base estate, hee hath not beene ashamed to call vs his Brethren. The Lord make vs thankefull, and shed abroad in our hearts the fense of that love which hee hath borne toward vs, that vvee neuer beashamed of him for no Crosse that for his fake can be laid vpon vs.

The greatnesse of Christs loue toward vs in making vs his brethren.

Verle

Verse 30. Moreover, whom he predestinated, them also bee called, and whom bee called, them also he suftified, and whom he suftified, them also be glorified.

What a cleare fight of faluation is here difcouered to the Christian.



Here is no part of holy Scripture vehich is not flored with the wordes of eternall life; but as that part of earth which is rich of Minerals of gold and filuer, is more efteemed than other land, were it never to fruitfull: to ought this

place of holy Scripture to be accounted of vs all, as containing in it a most rich Minerall, not of gold, silver, or precious stones, but of a more precious salvation, wherein the deeper thou are able to digge, the stronger, clearer, and greater sight of salvation ariseth vnto thee: there is not in all the booke of God a place of holy Scripture, vvhich presents to the Childe of God so cleare and certaine a sight of his election and glorification, as this place doth, vvherein now we are travelling: for the holy Aposte in this golden chaine of Salvation doth in such fort knit our effectual Calling with our Election and Glorification, that the Christian vpon earth may evidently see what God in the heavens hath decreed toward him: we have spoken of the first two linekes of the Chaine, Prescience and Predestination: now we proceede to speake of the third, to wit, our Calling.

The prerogatiues of a Chriftian are farre more honourancethan any that worldlings can claime. Where, first of all, for our greater comfort, let vs stand and consider how great and glorious are the benefits which God hath bestowed on the Christian: before time, the Lord hath chosen him; after time, the Lord will glorifie him; in time, the Lord doth call and instilled him. Worldlings also have their owne prerogatives wherin they place their glory: those among them that have most ample and ancient inheritances are counted most honourable: but thou who art named a Christian, if thou be so indeede, looke to thine owne priviledges, and thou shalt see that the glory of a Christian doth far exceed the glory of the most honourable.

Worldling

Worldling: as the Pfalmift spake of Irrusalem, somay we of the Christian, Glorious things are foken of thee, O'thon man of God.

Election is the first and most auncient charter of the right of Gods Children, to their Fathers inheritance: Calling is the fecond, by it we are knowne to be the sonnes of God, and our Election secret in it selfe, is manifested to vs and others: Iustification is the third, by it wee are infeft in Iefus Christ, and made partakers of all that is his: Glorification is the last, by it wee are entred heyres to our Father and fully possessed in his inheritance. No King vpon earth, can produce so auncient a right to his Crowne: though with the Egyptian thou shouldst reckon thy beginning so many yeeres before the creation of the world, yet canlt thou not march the Christian; hee hath the most auncient charter of the most ample inheritance, neither can any man vpon earth be knowne his Fathers heyre vpon such sufficient warrant as the Christian; for in the regeneration, the Father communicateth to him his Image, his Nature, his Spirit, whereby he beginneth from feeling to call God his Father, and in life and manners to refemble him. No freeholder fo furely infeft in his lands, nor hath received fo many confirmations thereupon, as the Christian justified, who vpon this gift of righteousnesse & life, hath also receiued the earnest, the pledge, the seale, and the witnesse of the great King. And last of all, the Christian shall be entred to the full possession of his Fathers inheritance, with such joy and triumph in the glorious affembly of the Saints, as the like was never feene in the world, no not in lerufalem. that day wherein Salomon entred heyre to his Father David, then the earth rang for joy, but nothing comparable to that joy, wherewith the heavens shall ring, when all the Sons of God, shal be caught from the earth into the ayre, to meet the Lord Iefus, and to be inuefted in the Kingdome of their Father.

But now wee are to speake of this Calling, wherein confifts

Ffal. 87.2.

The most sure and ancient Charters of a Christian to his inheritance.

Calling is the first manifestation of our Election, and forerunner of our Glorisication.

fifts all our comfort: For it is the middle lineke of this indiuidible Chaine; he that hath it is sure of both the ends. Our Calling is the first manifestation of our fecret Election, & it is a fure forerunner of our Glorification, being in eff. ct the voice of G o D, fore-telling vs that he will glorifie vs. As the best way in a maine land to finde the sea, is to walke by a River which runneth into it; so he that would proceed from Election to Glorfication, let him follow this Calling, which is ( fo to call it) a River flowing out of the brasen mountaines of Gods eternall Election, running perpetually voward till it enter into the heaven of heavens, which doe altogether overflow with that great and vnbounded Ocean of divine Glory: but wee are still to remember that wee speake now of the inward Calling: for the linckes of this Chaine are so comely framed by that most skilfull Artificer, that they are all of a like compate, none of them larger nor narrower than another; so that this Calling doth extend to no more nor fewer, than those whom God hath chofen.

What the inward calling is. This inward calling is the donation of Faith, by the preaching of the Gospell, or communication of the sauing grace of Icsus, by which wee are moved to answere the Lord, and follow the heavenly vocation: for as the Lord by the preaching of the Gospell offers vnto all, that are in the Church visible, rightcousnesses and life by Christ, if they vvill repent and beleeve: (wherein consists the outward Calling) so by his holy Spirit, hee giveth to his Elect Children instifying Fayth, by which he openeth their hearts as hee did the heart of Lydia, to receive the grace offered by the Gospell, and herein consists the inward Calling.

In this Calling there is a taking of some, and leaving of others. The word EMEANEW whereby the Apostle expressent it, fignifieth to euocate and choose out some from among others: this shall make the greatnes of Gods mercy toward vs appeare the more clearely, if wee doe consider that wee and the reprobate were alike by nature, borne blind rebels,

and

and transgrestors from the wombe, and did walke on with them in the same course of disobedience, which leadeth to damnation; but it pleased God to call vs out of their fellowship, and enter vs in a better course, that we might be faued. A notable example whereof we have in the calling of Lat. out of Sodome: the Lord having concluded to confume Sodome with fire, for her abhominable filthinetle, he first of all Cent two Angels to call Lot out of it; but Let not knowing the danger, lingred and delayed to follow their calling, till at the length they put hands vnto him and forced him to goe our; but when he was fet vpon the mountaine, hee knew the feareful destruction of Sodome, then no doubt he acknowledged the wonderful mercy which God had shewed vpon him: it is even fo with vs, we are here folourning in a Sodome, which God will destroy, and we have our converfation among those whose portion shall be in the lake that burnes with fire and brimftone, from which the Lord being purposed to saue vs. hath fent his Angels to vs, not two but many Minist rs of the Gospell of Grace, exhorting vs to flie from the wrath which is to come; but alas because we know not the danger, we flye flowly, and delay to follow the heauenly vocation, but in that day wherein we shall be fet vpon the Mountaine of Gods faluation, and shall stand at the right hand of Iefus, and heare that fearefull condemnation of the wicked, Depart from me, &c. when wee shall see the earth open and swallow them, then shall wee rejoyce and praise the mercie of our God: O happy time wherein the Lord hath fent his mellengers among vs, to call vs from the fellowship of the damned.

There is no difference by nature betweene the elect and reprobate, neither in inward nor outward disposition till God make it by grace. Paul as bloody a perfecuter as ever year. Dominian or Inlian. Zachens as vnconscionable and couctous a Worlding, as was that rich Glutton damned to hell. The elect and reprobate men, before Grace make a difference, are like two men yealking in one journey, with

God hath taken vs out from among the children of wrath, as he tooke Lot out of Sodome.

No difference by nature betweene elect men & reprobate, till our calling make Pſal. 1.

The time of our calling is to vs as the deluterance from Egypt, or the yeare of Jubily to Ifrael,

one minde and one heart, like Eliah and Elifba, walking and talking together, when a chariot of fire did incontinent seperate them, and Eliah is taken vp into heaven, Elisha left vpon the earth: not vnlike is it when the vnlooked for calling of God commeth and seperateth those two who before were walking together, yea, running in the same excelle of ryot; the one changing the course of his life, returneth back again to the Lord, from whom he had fallen: whereas the other not touched with the same Calling, meruailes that his former companion hath forfaken him, and walketh stil on stubbornly in the former course of his sinnes to his condemnation. Apply this vnto your selues, and see whether this effectuall Calling hath seperated you in your conversation from the wicked or not, an euident argument that ye shall be seperated from them in their condemnation: Bl. fed is he, that walketh not in the counsell of the wicked, nor stands in the way of sinners, nor sits in the seat of the scornefull.

And if wee finde after tryall that the LORD hath called vs, then should vvee alway shew forth his prayles, vvho hath translated vs from darknetse into his meruailous light. The Lord shewed a great mercie to Israell when hee deliuered them out of the house of bondage; he set the remembrance of that benefit in the forefront of his law, as a bond euer oblieging them vnto thankfulnetle: but their bondage was not horrible as ours. Pharaoh oppressed their bodies and compelled them to worke in bricke and clay, yet their spirits were free to figh and crie to G o D for the bondage: but here fo long as wee were the flaues of Sathan, hee compelled vs to vvorke the abhominable vvorkes of darkneife and vncleannesse, and therewithall did so captive our spirits that wee could not fo much as cry and figh vnto God for the bondage, and therefore our deliverance should never goe out of our remembrance, and our hearts and mouthes should ever be filled with the prayses of our Redeemer, when we think of this yeare of Iubilie, wherin he hath opened the doore of the prison, and set vs at libertie as the freemen of

God

God, vyho were the captives and bond-flaves of Sathan.

The Author of this calling is the Lord, even hee who cals things which are not, and makes them to be. Calling is a new creation, and the first resurrection. The Lord that commanded light to shine out of darknesse, is he who hath given to our mindes the light of the knowledge of his glory in the face of Ielus Christ. It is he vvho creates in vs a new hart, and puts into our bowels a new spirit, that we may walke in his statutes. As man when hee was not, could not helpe to create himselfe; and Lazarms when hee was dead, helped not to raife himfelfe : fo a stranger from Grace helpes not to call himselfe to the fellowship of Grace. The Lord who makes the barren vyombe a mother of many Children, makes also the barren heart to be fruitfull. The praise of our calling belongs to the Lord onely. Nemo dicat ides me vocauit, quia colui Deum; quomodo coluisse, si vocatus non fuisfes, let no man fay, therefore hath God called me because I worshipped him; for thou couldst not have worshipped him vnletle he had called thee.

The calling of God findes every man eyther vainely or wickedly exercifed. When God called Paul to be a Preacher, he found him a Perfecuter: when he called Maithew, he found him fitting at the receipt of Custome: when hee called Peter and Andrew, they were mending their nets, no such minde had they as to be fishers of men. As Saul was seeking his Fathers Asses, when Samuel came to call him to the kingdome; and as Rebecca had no errand to the Well but to water her Fathers goods, when Eliszer came to seeke her in marriage vnto Isaac: so if vvee doe enquire at our owne consciences how were exercised when God called vs, we shall finde our hearts were set vpon the trifling things of this world, and that we had no minde of his Kingdome: let the prayse therefore of our Calling be reserved to the Lord onely.

As this worke of Calling is the Lords onely, so hee extends it to none but vnto those who are chosen it makes a Calling being a new creation, is onely wrought by Go d.

August de verb. Apost.

Man hath not fo much as minde of it when it comes to him. None are called by this calling, but they who are elect. particular feparation of a few from the remanent, and doth fo distinguish betweene man and man in all ranckes and estates, that of two brethen, as Isaob and Esan, of two Prophets, as Moses and Balsam, of two Kings, as Danid and Sanl, of two Apostles, as Peter and Indas, of two theenes, the one is taken the other is rejected. The first distinction betweene man and man was in Gods eternall counsell, and this is secret: the last distinction will be in that last day wherein the one shall stand at the right hand of Icsus, the other at the left, and that shall be manifest: the middle distinction is presently made by this calling of God; his Gospell is the arme of his Grace, being extended sometime to one corner of the world, sometime to another, according to his owne dispensation, to sever out his owne from among the remanent of the world.

What a wonderfull diffinfrion this calling makes among men.

AE 16, 14.

Rom. 16.

Whereof it comes to palle, that this faving grace of the Gospell enters into a Land, but not into every Citie; it enters into a Citie, and notinto every Family; it enters into a Family, but comes not to every Person of the Familie. Of Husband and Wife, of Masters and Servants, of Parents and Children, of Brethren and Sifters, the one is taken, the other rejected. It came to Jericho, and chofe out Zacheus: it came to Philippi, and chose out Lydia and the Jaylour: it entred at Rome into the Court of Nero, but lighted not vpon Nero: it entred into the Family of Narciffus, but not into the heart of Narciffus. As the Lord fo governeth the Cloudes that he makes them raine vpon one Citie and not vpon another; so doth hee dispense the dew of his grace, that he makes it drop yoon one hart, and not yoon another. The Gospell is preached to many, but the blessing that comes by the Gospell abides onely upon the Children of peace. Let euery one among you see to himselfe, this preaching of the Gospell among you, assures vs, that the Lord hath a haruest here, that is, a number that belong to the election of Grace: but who they are that are his, the Lord knoweth; but as for vs, we may lament as Augustine did of

the hearers of his time, In aperto est unde doleam, &c. the matter of our griese is manisest: for wee see many of you who hitherto have received the word of grace in vaine; but the matter of our comfort is not so apparant; yet doe wee not doubt but that among this chasse the Lord hath some good Wheat, whom he will perfect by our Ministerie, and gather into his garner, to his glory and our comfort, when vee shall see that fruit of our labour, which now vee cannot see.

Alwayes of this which we have spoken, we exhort you who as yet flands strangers from grace, to consider how miserable your estate is. It should pierce thy very heart for griefe, to confider that the grace of God hath converted Io many in the City, yea perhaps in the family wherein thou dwellest, and hath not lighted vpon thee, but left thee in thy oldefinnes. If the Lord should doe to you as hee did to Israell in the dayes of Abab, cause it to raine for three yeares and a halfe vpon all the land about you, and not vpon your land, vvould you not take it as a token of Gods anger against you? O hypocrite, that can discerne the face of the skie, and can marke the tokens of his anger in the creature, canst thou not discerne the state of thy owne foule? nor consider this sensible curse of God, that these thirty or forty yeares the showres of his fauing grace hath descended vpon others round about thee, but neuer vpon thy felfe: thou polletlest still a hard, a barraine, and fruitlesse heart, What shall I say vnto thee? to cut thee off from hope of mercy, and to fend thee to dispaire, I have not that in commission, there is ever some hope of a better as long as God calls upon thee: but of this one thing I can certifie thee, that for the present thy state is lamentable, and if this grace goeby thee in time to come, as it hath done for the time forepassed, it had beene better for thee that thou hadst neuer beene borne.

The time of our calling is but short and limited, let it not goe by vs without grace, but let vs striue to redeeme it.

Miscrable are they whom this calling hath not seperated.

1 King. 17.

The time of our calling is called a yeare, a day, to tell vs it is but short.

Amos 8.9.

Iohn 13.35. Rom.13.11.

No Grace will be offered to vs after this life.

Aug. Enodio. Epist. 99.

It is called fometimes an acceptable yeere, and fometimes a day of faluation : fome dayes are longer and fome are shorter, but they have all an end. The lewes had a faire Sommer day of Saluation, fixteene hundred yeeres did the Lord offer grace to the house of Sem: but now the bright shining Sunne of righteousnetse hath gone downe vpon them, and darkenetle is vnto them in stead of divination: and other fixteene hundred yeares hath the Lord beene offering grace to the house of lapheth, perswading them by the Gospell to come and dwell in the tents of Sem, and that by their severall families; he began at the Churches of the East: they had their owne day, although but a short Winters day compared with that of the Iewes. From them in the East the light is now come, praised be G o D, to vs in the West; now is the our day, how long it is to continue with vs who can tell? Woile therefore the light is with you walke in the light, least darkenesse come upon you. Let vs consider the seafon, for if once the day of grace goe by vs, we shall never finde it againe.

For, suppose this day of Saluation vvere to shine vpon this Land still on to the worlds end, yet what is it to thee feeing the day of grace endeth to thee in the day of thy death? after that, the Lord shall neuer any more offer mercie vnto thee in that the Apostlewils vs to doe good while we hauetime, he tels vs that after this there is no time: let vs not thinke quod apud inferos ad faciendos fidelis ai a liberandos, enangelsum pradicatum sit, vel adbuc etiam pradicetur quasi & tibi sit Ecclesia constituta, that the Gospell ever hath beene or yet is preached in Hell, to vvorke faith in men there for their deliuerance, as if there also were a constitute Church in it. Here by preaching grace is offered to thee, that if thou wilt beleeve thou mayelt be faued; but if now thou dispile it, there remaines nothing but a feareful looking for of sudgement. And no lelle deceitfull is that opinion, that by fuffering hereafter thou may it redeem that life which here thou hast not obtained: Vita bic aut aministur, aut tene-

tur.

tur, cam istinc excession fuerit, nullus panitentia locus, nullus latisfactionis effectus, Now life is eyther kept or loft, for when we goe out of the body there is no place of repentance, no effect of fatisfaction.

It is a principall pollicie of Sathan to steale away from man the time of Grace: hee will not simply say to any man. ve need not to repent at all; he knoweth the most prophane man will abhorre that, he seekes onely a delay; thou needest not (faith he) to repent as yet, and fo stealeth away one day after another, till the day of Grace be gone. When Pharaoh was stricken with Frogs, and Moses offered to him, that when hee would bid him, he would pray to Go D that hee might be deliuered from them, it was but an vnwise answere he gave him, Pray for me to morrow, it had beene better for him to have faid, Pray for me presently: but more miserably blinded are they, to vvhom the Lord presently offers faluation, they delay not till to morrow onely, but till the next yere, yea, for many yeres; they are called vpon in their youth, but they refuse to repent till they be olde, seeking first leave to kille their Father, that is, to follow their owne pleasures, before they will resolue to follow the Lord Iesus; and so lets their dayes one after another be stollen away from them, till at length they be taken away in their sinnes and the day of Grace be closed vpon them.

And whom bee Called, them also hee Iustified. Having spoken of our Calling, we come now to speake of our Iustification. This is a new benefit different from the former benefit of our Calling, profterior to it in order of working but not in time: for in the same moment wherein the Lord by effectuall Calling gives vs faith to beleeve, he doth alfo inflifie vs.

That wee may understand what a benefit this is, wee are to know that the word of Iustifying hath three principall fignifications. First to iustifie is all one with this, to fanctifie, or to infuse by gracenew qualities into the soule of man, and to Iustification is METABOAH, few motus ad Institiam, as Dan. 12.

Cyprian.

Sathans principall pollicie is to steale away from men the time of grace.

Exod. 8.10.

**Iuftification** posterior to Calling in order not in time.

The word of **Iustifying** three wayes taken.

z 1.uke 7.29. Dan. 12. They who installe many, shall shine as Stars for ener; and in this sense the Papilts take it in this question, but wrongfully. Secondly, to installe, is to acknowledge or declare one to be installed; that the Publicanes institled God; of force we must expound it, they acknowledged or consessed him to be installed; so S. Iames saith, that a man is institled by workes, that is, declared to be installed; his workes, or as S. Iames expounds it himselfe, his Instituction is shewed by workes. Thirdly, the word to Institute, is a indiciall terme, and it significant to absolue in indgement, and is opponed to condemning: so Salomon vieth it, He that institutes the micked and condemnes the inst, are both alike abhomination to the Lord; and in this sense the Apostle vieth it here, for hee oppones it to condemnation.

Instification is opponed to condemnation

Pro.

This right vnderstanding of the word, vvill leade vs to know what the benefit of Iustification is: for what ever condemnation be, Iustification must be the contrary: they are both Iudicial termes, vsed in iudgement holden on matters of life and death, Condemnation (no man will deny) is the sentence of a righteous Iudge, adiudging a male factor to death for some capitall crime, whereof he is found guilty in iudgement: Iustification then is the sentence of God, a righteous Iudge, absoluing the man that is in Christ from sinne and death, and accepting him to life for the righteousnesses of Christ, which is his.

How the fate of the controuerfie of Iultification stands betweene vs & the Papists. So that it is euident, the state of the question in the controuersie of Iustification will be this; how is a man iustified before God? that is, what is it that a man must bring before Gods tribunall, for the which he shall be pronounced innocent, absoluted from death, and adjudged to life? whether is it our works of sanctification inherent in vs, or is it the righteousnesse of Christ given vnto vs, and made ours? The question being this way taken vp, shall give great light to the controuerlie that is betweene vs and the faisly named Catholikes of our time: for wee denienot that there is in Gods Children an inherent sanctification, and that they are changed

changed from vnrighteousnetse to righteousnetse, but this inherent righteousnetse (say wee) is not able to purchase to vs an absolutoric sentence from death.

To make this yet more cleare, let vs know that the righteous field by which we are justified, receives foure names: first, it is called the righteous field of Christ: secondly, the righteous field of God: thirdly, the righteous field of Faith: fourthly, our righteous field. The righteous field of Christ, because it is conquered by him, and inherent in him, as in the proper subject. The righteous field of God, because he onely in his meruallous wisedome found it out. It is called the righteous field of Faith, because Faith is the instrument by which we apprehend it. And it is called our righteous field, because it is given unto us of God to be ours, by imputation on Gods part, and by acceptation of it by Faith upon our part; for these two wayes that acquisite righteous field of Christ is made ones.

This wee have to marke for our comfort, against those objections, which eyther inwardly by Sathan, or outwardly by men of a contrary opinion are objected vnto vs. If they to trouble our peace, and weaken our Faith, aske, how can yee be justified by a righteous life which is not yours? wee answere, the righteous nesses of Christ is ours, and ours by as great a right, as any other thing that weepostelfe is ours, to wir, by the free gift of God: seeing it hath pleased God to give vs a garment who were naked, and to give vs, who had none of our owne, a righteous nesses as such as

The cualions and objections, whereby the Aduersaries impugne this doctrine, are chiefely these: First, the Apostele (say they) exclude the works of nature, not the works of grace: the workes of a man varegenerate they confesse cannot justifie him, but the workes of a man regenerate, say they, doe justifie him: but this is false, as is proued, first, by examples: for Abraham whose example the Apostle

Foure names given to that righteousnesse, by which wee are instified.

The confideration that Christs righteoufnes is ours, stoppeth the mouthes of all that impugne our Faith.

Workes not of the vnregenerate onely, but of the regenerate also excluded from the act of Iustification.

bringeth

Project by examples.

bringeth in to confirme the doctrine of Iustification, was a regenerate man and effectually called, yet as witnesseth both Moses and S. Pans, his faith was counted to him for righte-ousnesse, and S. Pans, his faith was counted to him for righte-ousnesse, and select the had beene a regenerate man yet saith, Lord enter not into indgement with thy sermant, for in thy sight shall no sless be instissed. The Apostle Pans protests of himselfe, I have in all good conscience served God unto this day, neyther know I any thing of my selfe, yet am I not thereby instissed: hee was more aboundant in good workes then all the rest of the Apostles: hee did also beare in his body the markes of Iesus; and was renowmed through his manifold sufferings: If ever any regenerate man could have beene instiffed by his good workes, it was this holy Apostle, yet hee tels you himselfe, for all that I have suffered, yet am I not thereby justified.

The same proued by reason.

Augustine.

Eccles. 7.

Iob.

Bern in fest. omniŭ Sanct. Serm.1.

The same is proued by reason: that which by order of nature followeth our Iustification before GOD, cannot be said to instifie vs in the presence of GoD; but so it is, good vvorkes by order of nature, follow our Iustification before GOD, Non pracedunt suftificandum fed fequantur instificatum. Againe, such vvorkes as are not perfectly agreeable to the rule of Legall Inflice cannot iustifie vs, but rather fall under that Curle, Curfed is bee who fulfilleth not enery iot of the Law : but fo it is, that the workes even of men regenerate, are not able to answere the perfection of the Law. There is no man (faith Salomon) inft in the earth, that doth good and sinneth not, If I would dispute with God, I could not (faith lob) make answere unto one of a thousand. All our righteousnesse (saith Ieremie) is but like a menstruous cloath, and our Saujour hath taught even regenerate men to pray daily for the remission of their sinnes. Quid ergo de peccatis nostris siet quando ne ipsa quidem pro se respondere poterit institia nostra? what then shall become of our sinnes, when our righteousnetse is not able to answere for it lelfe? Va hominum institua quantumnis laudabili, si remota misericordia Dei indicesur: Woe to the righteousnelle of

man

man were it neuer so lowable, if Godsetting aside mercy enter to judge it.

But they infift, the workes of regenerate men are the workes of Christ, for it is he who by his spirit workes them in them therefore they are meritorious and justifies. I anfwere, the workes of Christ justifies, it is true, if yee understand his personall works, done by himselfe in his owne perfon ; as the Apostle teacheth vs. He bath purged our sinnes by himselfe: But as for those works which he works in vs by his spirit of grace, he works them not for our justification, that as I have faid he hath done already by himselfe and in his owne person, but for our sanctification. Secondly, the good workes of men regenerate are so wrought by Christ in vs that they are allo wrought by vs, & we have our working in them, and therefore by reason of our imperfection cannot be perfect : for as the fountaines of the actions are, fo must the actions be themselves, the fountaines are mixed being partly good, and partly euill: for our minde is not fo illuminated that there is no darknetle in it; neither is our heart so sanctified that there is no vncleanneise in it, and therefore the actions flowing from thence cannot be perfect works of light and fanctification.

They infilt yet further, and objects, if the Apollle, say they, in his conclusion (we are justified by Faith without the workes of the Law) did vinderstand the workes of Grace, then it would follow that he oppones things which are not to be opponed: for workes and Grace, vvorkes and Faith, workes and Christ, are not opposite, but agrees very well together, as the cause and effect, as the tree and the branch. To this wee answere, that Faith and workes agrees well together, but there is nothing in the vvoild vinch agree so well the one with the other, but in some things they may be opponed: as for example; the tree and the branch agrees very well together, but if the question be moued whether the tree beares the branch or the banch the tree, in this they are opponed; that which is affirmed of the one must

How it is that workes of men regenerate doe not merit, seeing they are workes done in vs by the spirit of Christ. Heb. 1. 3.

Faith & works are not fimply opponed to other, for they are inseperable, but opponed onely in the ast of Iustification. be denied of the other. Againe, there is a very sweet harmony betweenea natural! Father and the sonne, the one of them cannot be without the other: for hee is not a Father, who never had a sonne; neither is he a sonne who never had a Father: but if this bethe question which of them gave beginning to another, here wee must oppone them, affirming that of the one, which we denie of the other. In like manner there is a very sweet harmony and agreement betweene Faith and good voorkes; but if this be the question, for which of them it is that God doth justifie vs, there we must oppone them affirming with the Apostle that wee are justified by Faith, and not by works: alway the opposition is not simple, but na says and agreement had son the notion of son timple, but na says and says the opposition is not simple, but na says as says as

Workes not of the Ceremoniall Law onely, but of the Morall also excluded from Iustification.

Their second evalion is a distinction of the works of the Law, Morall and Ceremoniall. It is true, fay they, that the vvorks of the law ceremonial inflifics not, but the vvorkes of the Law Morall instifies. But the Apostle in his conclusion excludes from justification the works of the Law Morall, for thefe reasons: hee excludes those workes of which hee hath proued both Iewes and Gentiles to be guilty, but fo it is he hath proued them to be guilty of the transgression of the Law Morall, as is evident out of the finnes wherewith he charges them, therefore, &c. Secondly hee excludes from iultification the workes of that Law, by which comes the knowledge of finne; but so it is the knowledge of finne comes by the Law Morall, therefore, &c. I had not knowne (faith the Apostle) that concupiscence is a sinue, except the law had faid thou halt not conet. Now it is cuident that this is a precept of the Law Morall.

The distinction of the first and second Iustification improved. Their third eualion is by a distinction of the first and second instification, the first whereof say they is by Faith, but the second is by workes. But this twofold instification is also forged: for instification est action individues of simultaneous, there is no first and last in the act of instification: he that is once condemned indicially stands so, and he that is absoluted stands so. Againe, this distinction con-

founds

founds two benefits, Iustification and Sanctification, which to them is the second Iustification. That they are distinct benefits the Apostle doth teach vs, Christ is made to vs righteousnesse and sanctification; but they inconsiderately confound them: for if these new qualities insused by Grace into the soule of man, and good workes flowing therefrom be the matter they say of mans second Iustification, then let them tell vs vvhat is the matter of his Sanctification.

Iustication and Sanctification distinct benefits.

To conclude this, these are two inseparable benefits, to whomsoeuer the Lord imputes the righteousnes of Christ, and gives them Faith to accept it as their owne, like as for it he absolutes them from sinne and death, and adjudges them vnto life, so also incontinent workes he in them by his holy spirit, an inherent righteousnesse, by which they become new creatures; so that our suffication hath inseparably annexed with it Sanctification. But this Sanctification of ours is so imperfect, that howsoever it be accepted of the Father for the righteousnesse of Christ, yet is it not so perfect nor sufficient that for the merit thereof we dare seeke to be absoluted from our sinness, and received into savour.

Iustification and Sanctification inseperably conioyned.

Them be also glorified.] Glorification the last linke of the chaine is the last and highest benefit that we have by Christ, by which both our soule and body shall be restored to a greater glory and more happy than ever wee enjoyed in Adam. He had his owne most excellent priviledges; hee had this inward glory, that hee was created to the image of God, he had also for outward glory a dominion and Lordship over all the creatures of God: the heavens were made beautifull for his sake; the earth made fruitfull; Paradise assigned to him as a speciall garden of pleasure, and all the creatures ordained to serve him; but by our second creation we are beautified with more excellent priviledges; that same image is restored to vs; new heavens and new earth created for our sake, and with all these wee shall have the Crowne of perseverance, which Adam had not; for glorification is

Glorification our last and highest estate, out of which we shall neuer be changed. How the glorification of our bodies thewes Gods wonderfull goodneffe

and power.

Three degrees of eternall life.

The first degree is in this life, and hath in it these three:

1 Righteous-nesses.
2 Peace.
3 Ioy.

our last and highest happy estate, out of which we shall neuer be transchanged, and therefore the Apostle goes not beyond it.

And herein appeares the Lords wonderfull power and goodnetie, who of the fall of man takes occasion to make man better than he was before the fall. Our bodies shall not be raised like to Adams body, for even in the state of innocency he was mortall; but they shall be raised up like to the glorious body of Christ, Salomon built a Temple, the Chaldeans destroyed it, and it was never againe restored to the former glory, which moved the auncient men to mourne, when they saw how the glory of the second Temple was not like the glory of the first, but it shall be the great ioy of our ancient Pather Adam, who saw the glory of the first creation, when hee shall see how farre the glory of the second creation, shall exceede the glory of the first.

Of this Glorification the Apostle speakes in the time past, partly to declare the certainty thereof, and partly, because it is already begun: for there are three degrees of that Glory. The first in this life, and that is our sanctification, called by S. John the first resurrection, and by Saint Paul our transformation into the glorious image of God, The second is in the houre of death, and that is a neerer vnion of our foules with Iefus. The third will be in the last day, wherein both foule and body shall be glorified, this is the highest step of Salomons throne, vnto the which we must ascend by the former degrees. As for the beginning of this glory, which now we have, it confifts in thefethree, Righteousnesse, Peace, and ioy : there is a ioy which is no prefumption, flowing from a peace which is not securitie, bred of righteousnelle, which is not hypocrifie: in these three stands the beginning of eternall life hereypon earth, and in the perfection of them shall consist the perfection of eternall life afterward in heaven : perseuerance in righteousnesse, in joy, and glory being adjoyned vnto them.

This

This ioy which is the highest degree of eternall life, we can attaine to here vpon earth, hath allo these three degrees: first, there is a loy which ariseth of beleeuing, we have not as yet seene the Lord lesus, yet doe me beleeue in him, and reioyce in him with loy unspeakeable and glori us. Secondly, there is a loy which ariseth of feeling and tasting, taste and consider how gracious the Lord is, & this feeling is much more than beleeuing. Thirdly, there is a loy which ariseth of sight and of spirituall embracing; such was the loy of Simen when he saw that promised saluation, and embraced the Lord lesus in his armes.

Hereof ariseth to vs first a lesson of comport: if the beginning of this glorie be so great, that as S. Peter saith, they bring vs to ioy vnspeakeable and glorious, what shall the sulnesses to ioy vnspeakeable and glorious, what shall the sulnesses thereof be? let this waken in vs a loathing of these vaine perishing pleasures, and a longing for that better and more enduring substance. Certe non sant tibi nota suura gandia, si non renuit consolari anima tua donec veniani, thou knowest not those ioyes which are to come, if thy soule do not resuste and comfortill they come unto thee. Certe si sempiterna essent hac terrena, tamen præcalestibus essent communanda: Certainly albeit these earthly things were eternall, yet were they to be exchanged with those that are heavenly. And therfore let the little taste of that ioy which we have now, worke in vs a greater hunger and thirst after the sunesses.

And againe, we are here to be remembred, that as pearles are found in the bottome of the water, and gold is not gotten in the superfice, but bosome of the earth: so this ioy is not to be found but in the inward parts of a broken and contrite spirit: many speake of this ioy who never felt it. Righteousnelse is the mother of Peace, and Peace the mother of so; they who have not learned to doe well, & cannot mourne for the euill which they have done, how shall they taste of the ioyes of God? we must pierce by the hammer of contrition into the very inward of our heart, or e-

A three-fold ioy we have in this life. 1 Pet. 1,

By the ioyfull first fruits of eternall life, we may judge of the fulnesse thereof.

Berniagap.

ieimn. Ser. 2.

Basil. ser. in Gord, Mart.

This ioy is not found but in the depth of a contrite heart.

Dd

ucr

ener we can find the refreshing springs of Gods weet confolations arising vnto vs. It deceives many that they thinke eternall life is not begunne but after death, but alluredly except now thou get the beginning, thou shalt never hereafter attaine to the perfections therof, and therefore looke to it in time.

Of the fecond and third degree of eternall Life. As for the second degree of this glory, which is a neerer vnion of our soules with Iesus Christafter our dissolution by death, it is not my purpose now to insist in it. And for the third degree which consists in the glorification both of our soules and bodies, wee have spoken of it before, specially in the 18. verse. Now the Fabernacle of God is with men, but then shall our securities without

feare, and our glory confurmated, when we shall dwell in the Tabernacle of GoD:
white the which the Lord bring vs all for Jesus Christs sake.

AMEN.

they also the cyrediace and a complete being a fell and b

HEAVEN

# HEAVEN OPENED.

WHEREIN THE COVN-SAILE OF GOD, CONCERNING MANS SALVATION, IS YET MORE cleerely manifested; so that they that haue eyes may come and see the Christian possessed in the heavenly Kingdome:

VVhich is the greatest and last benefit we have by CHRIST IESVS our Lord.

Come and See.

First, written, and now newly amended and enlarged, by Mr. William Comper, Minister of Gods Word.



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# TO THE MOST EXCELLENT, VER-TYOVS, AND GRATIOVS

Prince, HENRY; by the Grace of GoD,
Prince of Wales, and Heyre Apparant vinto
the most famous Kingdome of England,
Scotland, France, and Ireland:
All happinesse in this hearndaternall Glory in the life to



Hat which the Apostle hath severally delivered in the two former Discourses, dedicated to your most Royall Parents, hee now in this last Treatise collects and conionnes in one, which therefore of right can appertaine to none more then

to you Syr, who being by themboth the happy fruit of heavenly providence, and deerest pledge of their mutual love and ioy, may instly challenge interest in that smallest good over which their names are named. Sir, here is the way to that Crowne of Triumph, which the more you know, the more (Ihope) shall you place your glory in it. Crownes of earthly Kingdomes are indeed

the gifts of God, but fuch as bring not fo much Honour as they breed unquietnesse. O nobilem magis quam foelicem pannum (faid Antigonus.) If the cares which dwell in the Diadem were knowne, no man would Stoope to the ground to take it up (faid Seleucus.) And albeit, it be not given to all to know this in their entrie to Honour yet are they all compelled to acknowledge it in the end. Severus, Monarch of the world, found his Crownes but comfortleffe to him in death, wavia Eyevoulu x' solep euo huoffede, I have ( faid be) bene all things, & it profiteth me nothing. Not only the teares of Xerxes, but the laments of Salomon may witnesse to all the world, that the end of the worme-eaten pleasures of this life, is beause displeasure : yea, the golden head of Babell had at length worms spread over him, and wormes to couer him. Efa 14. For all flesh is graffe, and the glory thereof as the flower of the field: Onely, the word of the Lord endures for ever. By which that same God who hath called you to be an apparant Heyre of the most famous Kingdomes on earth. doth also call your Grace to a more certaine inheritance of a better Kingdome in Heaven, which cannot be Chaken: whereby aboue other Princes, and Rulers of the Earth yee are bleffed, if fo be yee answere your calling, endeauouring to be no leffe than you are named, Principem te agnosce ne seruias affectibus, it is unseemely in any, but most of all in a Prince, to become a Servant eyther to the corrupt humours of men without him, who creeping in into the Courts of Kings, like wormes into the bosome of excellent trees, doe nothing

### THE EPISTLE DELICATORIE.

but confume them : whom godly Constantine property called Tineas & Sorices palatif, subtile pernerters of the good inclination of Princes in manners and Religion, where they can prevaile : or yet to the disordered affections of his owne heart, which if they be not restrained do quickly turne the glory of a man into shame. What did it profit Cham that hee was the sonne of Noah. the Monarch of the world, and Patriarch of the Church in his time; or that he was the Heyre of the third part of the world? vita siquidem voluntatis vicerunt priuilegia natura, his owne undantoned will bursting out in contempt of his Father, brought upon him that curse, and shamefull name, A servant of Servants, which was neuer taken from him. Seeing God (as faith the Apostle) is the glory of man, what honour can make that man glorious, who carries not the image of God, consisting in righteousnesse, and true holinesse? but especially a King, whom the very Ethnicks called, Animata Dei imago in terris, should carefully keepe that Image which keepes his glory. Naturally facilius alijs, quam nobis imperamus, but in very deed hee shall never be a skilfull Ruler of o. thers , who is not first taught of God to rule himselfe, decet eum qui alijs præfectus est interiora sua decenter adornare.

The best remedy against both these enils, is to embrace that wholesome counsell given by God to the Governors of his people, Let not the booke of the Law depart from thee, but meditate in it day & night, that thou maist do according to all that is written therin: turne not away from it to the right hand nor to the left, so

Chryfoft.

Bafil.

### THE EPISTE DEDICATORIE.

shalt thou make thy way prosperous, and shalt haue good successe. Beware of those Lucifugæ, haters of the light, because it discovers the darkenesse of their errours, Qui cum a Scripturis redarguuntur, in accufa. tionem Scripturarum se conuertunt. As the wise men following the Starre, were at length led by it to Christ. so if, according to Peters counsell, ye take heed to the light that shineth in darknesse, not onely shall the day-Starre arise in your heart, but that cleare shining Sunne of Righteousnesse ( so named by Malachie) ever rising and neuer going downe, shall illuminate you with his brightnesse. And herewithall take to you the domestique example of your Royall Father, who stands before you as apaterne of pietie, viuum omnis virtutis exemplar: it shall be no small proofe of your progresse in vertue, and greatest praise among your godly Subjects, that yee be a follower of him. And so praying Almightie God that your happy deedes may exceed all that great hope which is conceived of you; I humbly take my leane.

Your Maiesties most humble Subject,
and daily Oratour

WILLIAM COVVPER,

Minister at Perth.



## HEAVEN OPENED.

### HERE FOLLOVVES BY VVAY

of conclusion, the third part of the Chapter: contayning the Christians triumph against all forts of enemies.

Verse 3 I. What shall wee then say to these things? If God be on-our side, who can be against us?



Ow followes the conclusion of the whole Chapter: wherein the Apostle breaking off the course of his former speech, gathers vp all that he hath spoken into a short sum, he began at the first & lowest benefit which God in Christ hath bestowed vpon vp, to wit, deliuerance from con-

demnation: this is indeed the least of his mercies, yet so great that if we had received no more, we are never able to yeeld vnto the Lord that praise which is due for it. Yet as I said, it is but little in respect of that which God hath done vnto vs, and therefore the Apostle beginning at it ascends The conclusion of the whole Chapter: consisting first of a generall, secondly of aparticular triumph.

continu-

continually till he comes to the last and highest, which is our estate of glorification, and so having runne so high in the enumeration of Gods mercies towards vs that he can go no higher, he burft out into an exclamation, as if he did lay more can not be spoken, further comfort cannot be giuen, but contents himselfe to make a briefe recapitulation of all that he had faid; wherein first he triumphs generally, ver. 21. & 22. thereafter particularly : and that first against finne, Who Ball accuse, who shall condemne? ver. 3 3.34 Sccondly, against affliction, who shall separate vs from the lone of God? outward & visible enemies cannot doe it, by no fort of trouble, ver. 35.36.38. Inward and inuifible enemies are not able to docit, ver. 28.39. Thus like a valiant man ftablished on Christ, in his owne name, and in the name of the rest of Gods children, hee proclaimes a defiance to all his enemies visible and invisible whatsoever.

The first part of his generall triumph, nothing can be against the Christian to hurthim. The general triumph contained in the letwo verses, confists in these two. In the first hee glories that nothing can be against the Christian to hurt him, the reason is, because God is with him. In the second he glories, that the Christian can want nothing that is needfull for him, the reason is, seeing the Lord hath given vato vs his owne Son, which is the greatest gift that can be given, he will not let vs want any of his inseriour gifts.

Worldlings euill judges of Gods presence who measure it by externall prosperitie: Gen.21.22. If God be on our side.] His meaning is if God be with vs, electing, calling, and iustifying vs, that he may glorisievs, as hath beene said, then we may be sure that nothing can be against vs. This I marke, because worldlings sudge of Gods presence with men by the vvrong rules, to vit, as Abimilech and Phicol sudged of Abraham, nee see, say they, that God is with thee, because thou prosperest in all that thou doest. That which they sudged was true, for God was present with Abraham indeed, but the rule by which they so sudged was not sure: for if this rule vveresure, how often might the wicked be sudged to be blessed; who prosperin all they put their hand vnto: the rich glutton might be thought more

happy than poore Lazarus: but the presence whereof the Not by in-Apostle speakes, is to be tryed by grace, which grace flowing from the effectual calling, is a furer argument to proue that God is with thee, then if he should give thee as he did Efan, the farnelle of the earth for the portion, and multiply vpon thee in neuer fo great abundance the things of this world.

And that we should not be deceived to judge otherwise, our bleffed Saujour hath forewarned vs both by his word and example, how that great troubles outward and inward are to follow them which follow him. In the world (faith he) ye shall have trouble, in mee ye shall have peace. So soone as our Sauiour was borne, Herod raged against him, seeking his life; to warne vs, faith Chrisoftome, that lo loone as vvec are borne Christians we should looke for trouble: Iacob gat no sooner the blessing but incontinent Esan persecutes him. Softhenes before hee was a Christian, was a ruler of a Synagogue, but after that he embraced the Faith of Christ, they deprived him of his office, and scourged him. Paul a persecuter is in great worldly honour commissioner to the high Priests and Elders of Ierusalem; but when he becomes a Preacher, his former friends become his enemies. The fame is also true in inward tentations: vyhen our Saujour began to discharge the publike office of the Messiah, Sathan began to tempt him: of his two most excellent Apofles, the one was winnowed by Sathan, the other buffeted by the Angell of Sathan: and all to tell vs that notwithstanding the Lord be present with vs, yet we may be tempted as our Saujour was; vvinnowed as Peter was; buffeted as Paulwas; and therefore let vs despise the judgement of vvordlings, and lying conclusions of Sathan, who would make vs to effective our inward and outward tentations to be tokens and arguments of Gods departure from vs.

Againe, perceive heere how in the world are two contrary factions, the one alway militant against the other. This inimitie was proclaimed by God in Paradife, and hath ward Grace.

The presence of God exempts not his children from trouble both inward and outward.

The whole world confifts of two contrary factions.

Miserable are they who are militant under the Prince of darkenesse.

2 Chro. 13.8.

1 Cor. 5.10.

Why all the followers of Christ are purfued of Sathan with reftlesse malice.

continued fince, like as it shall for ever without reconciliation: onely let vs take heed vpon what fide we stand: if we stand upon that wherein God is Captaine, & all the Saints of Christ are Souldiers, we are happy, for here the victory is certaine: otherwise they who are among the children of disobedience, militant under the Prince of the ayre, are most miserable; their end is darkeneile, shame and confusion. It is a comfortable Oration which Abayah King of Inda, having in his army foure hundred thousand made to Ieroboam King of Israel, and his armie of eight hundred thousand: with you (faid hee) is the multitude, but with them ye have the golden Calues: but withvs God is a Captaine and his Priefts, to found with the Trumpet an Alarum against you: therefore O Ifraell, fight not against the Lord God of your fathers, for y: hall not profper : but this comfort much more appertaines to the true Israel of God, howsoeuer there be many which are against vs, the golden Calues are with them, that is, strange gods, which shall be their destruction. As Moles when he was to plead the cause of God, stood in the gate of the Campe and cryed, Wholoeuer pertaines to the Lord let him come to me; so daily by the word of God doe we exhort you which are on Gods side to gather you together into one, not that it is possible ye can be separate from them in this life in regard of personall conversation. for so saith the Apostle, yee behoved to goe out of the world. but that by difference of your words and deeds from them ye declare that ye are not of their communion.

They who are on the fide of Iesus are knowne chiefly these two manner of wayes: First, Sathan fights against them: Secondly, they are also warriours against him: the first without the second is nothing, for man even as he is a natural man is an object of Sathans malice, but where the grace of God hath made the man a new creature, there Sathan doubles his hatred; for he envies most the glory of Gods mercy, whereof hee knowes he shall never be pertaker. As Nabachadnezars countenance changed, and his

rage

rage encreased when the three Children refused to his face to worship his image, and thereupon commanded to make his Ouen seauen times hotter than it was before: so is Sathans malice most entended against those who plainly refuse to fall downe and worship him.

But that the godly be not discouraged with his malice. let vs remember that first hee was an enemie vnto God, or cuer hee was an enemy vnto vs, and that wee have cause to rejoyce in that we finde that Apolfate spirit an enemy vnto vs, whom God from the beginning hath proclaymed to be an enemie vnto himfelfe. Secondly, we are to collect of his inuation and our relitance, that there is in vs fome meafure of the grace of lefus Christ: for against those doth he multiply his malicious atlaults, on whom he fees that the Lord hath multiplyed his graces : like to a crafty Pirate, who palfing by the emptie veifell, fets vpon that which is loaded. Thirdly, how cuer he being compared with vs hath many vantages; as that he is more subtile in nature, being of greater experience and more auncient, being now almost fixe thousand yeeres old: and hath also vantage of place; for he is the Prince of the Ayre, affifted with armies of spirituall wickednesse, who for their number are legions, for their strength principalities and powers, for their subtiltie ferpents, for their fiercenelle dragons: yet ftronger is he who is on our fide, than they who are against vs; the serpents head is bruifed, some life remaines in him, but he hath no power to inflict death on them which are in Christ.

But what ever inimitie Sathan exercise against vs, it is not sufficient to comfort vs, vnlesse we also live as enemies vnto him. It was a notable speech of Azariah the Prophet to As, the Lord is with you, while yet be with him: if thou stand with the compleat armour of God, pleading the cause of God, fighting against the enemy of God, than maist thou say in a good conscience, God is with thee, and thou art with him. But alas we see in this generation many wearing Christ sliverie, and bearing Sathans armour, professing friendship

What comfort christians have of this that they finde Sathan an enemy to them.

If fo be that they also line at inimitie with Sathan.
2 Chron, 15, 2.

This comfort taken from carnall men, who professe friendship to Christ, and are fernants to Sathan.

entred already into the battell, pelmell, fothat in the finallest fellowships some ye shall finde advancing the kingdome of the one, though very few to fight for the glory of the other, What a flume is this for vs, vvho fay wee are on the Lords fide, that awicked man feruing Sathan shall in our audience open his mouth to blaspheme God, and wee will not open our mouthes to rebuke him? wee fee carnall men fo shame-Telle that they fland upon no circumstances to dishonour God, and we who professe wee love him, for feare wee faile against curtese, and I cannot tell what circumstances, dare not open our mouthes to praise him. Our coldnes in this point hath need to be admonified, that wee may be stirred vp not by profession onely, but by conversation also, to make it knowne to the vvorld, that wee belong vvholy to the Lord lefus. Who can be against vs? It may seeme strange that the

A Christian wants not onemies.

1 Cor.15.32.

2 Cor. 12.7.

But none of them can take from vs that for which we striue. Apostle should vie any such interrogatorie: what Christian wants enemies inough against him? yea, saith not the Apofile of himselfe, that he had beasts at Ephelow with vyhom he behoued to fight? was there not an Angell of Sathan fent to buffet him? did not Nero at length behead him? how is it then that he asked who can be against him? But wee are to know that the Apostles meaning is not that godly men haue no enemies, but that no enemie cantake from vs that for which we strive: it is not for the maintenance of our bodily life that wee fight, when our enemies haue taken that from vs. they have done no more than Potiphars wife did to Tofeph, when thee pulled the garment from him. There are three notable things for which we ftrine and which the world is neuer able to take from vs: the love of God which hee hath borne to vs: the grace of God which he hath communicated to vs in our calling: glory of God and eternall life, which hereafter doth abide vs: no power of man nor Angell is able to deprive vs of their things.

An

An example whereof we have in that notable warriour of God, patient Iob, whom the Lord (et vp as an object of all Sathans buffets and against whom he was permitted to vse all the stratagems, of the spiritual warfare, that possibly he could: he crossed him not onely in his goods, in his children, and in his owne bodie, but also in his minde; by his wife he tempted him to blasphemie; by his friends to diffidence; yet by none of these could hee our come him: In his outward troubles his resolution was, the Lord hash ginen, the Lord hash taken, blessed be the name of the Lord for ener: in his inward terrous his resolution was, eAlbeit the Lord would stay me, yet would struss in him: so impossible it is for Sathan by any tentation whatsoever, to separate from the love of God, his Children, chosen, called, and justified.

To cleere this, let vs yet know that God is many manner of wayes present with his children in trouble: first, he is with them by preuenting the danger, so that hee will not suffer the intended euill of the enemie to come neere them; so he brought Senacherib to see Ierusalem without, but suffered him not to shoot so much as a dart against it within. Sometime againe, the Lord enters his children into trouble, as Daniel into the Den, sofeph into the prison, the three children into the fire; but delivers them in such fort that both his glory, & their comfort is greater than if they had not beene in trouble at all. Somtime he suffers his children to end their mortall lives in trouble, and yet is stick their strengthning them by his glorious might to all patience and long suffering, olling them with such a sense of his soue that in death they rest under the assurance of life.

The practice of this fee in the examples of Eliah and Paul: when I example vowed to have the life of Eliah, you shall fee that the Lord is with him, sometime to hide him, that albeit Achab and lexabel seeke him they cannot find him, sometime God lets Achab: captaines see where hee is, but pondumes with fire them that came proudly to take

This is declared in the example of Iob.

Iob. 1, 21.

Ioh. 13.15.

The Lord is present with his children to keepe them, sometime from trouble, sometime introuble

-un suf to sur

This also is declared by example.

him: :

2 Tim.4.17.

him: Sometime he presents him to Achab and lezabel, but bridleth the tyrants that they have no power to stirre him. The Apostle Paul in like manner being sent prisoner to Rome, the Lord affifted him in fuch fortthat he delivered him out of the mouth of the Lyon Nero; and yet the lecond time suffered him to fall by the sword of the same tyrant: shall we thinke that the Lord was not with the Apofile to affift him the second time as well as the first let it be farre from vs. The Lord was with him indeed to make his death a seale & confirmation of that Gospel which he had preached in his life. The comfort then remaines, that howeuer God worke with his children in trouble, no aduerfary is able to take from vs that for which we striue, to wit, grace & glory, they may be vnto vs as the sharpe rafers of God, to cutaway our superfluities, but shall never be able to bereauevs of the end of our Faith, which is the everlasting faluation of our foules.

Verse 32. Who spared not his own: Sonne, but gane him for us all onto déath, how shall he not with him gine unto us all things also?

The fecond part of his general triumph, the Christian can want nothing that is needfull for him. Ow followeth the second part of the Apofiles generall triumph, wherein hee glorieth that the Christian can want nothing needfull for him; for seeing the Lord hath given vnto him, the greatest, and most excellent gift, to

wit, his owne Son, is it possible that he will deny him any secondary or insertor gifts needfull for him? Sarhan who is a lyer from the beginning, accused the Lord of two things: first, of an untruth: albeit the Lord hath said it, yet ye hall not dye: secondly, of Enuy. In the first, Sathan is proued saile, and the Lord is sound true: for are they not dead to whom the Lord said, yee shall dye? In the second, Sathan is found a calumniator: for what good tree will the Lord resuse.

refuse to his owne, who hath given vnto them this excellent tree of life, which brings with it vnto them all things needfull for them.

To amplifie this great love of God, the Apollle faith not limply, that he gaue his Sonne for vs, but that he spared not to giue him. O wonderfull loue! the Naturall and onely Sonne of God is not spared, that the adoptive sons may be spared: for our sinnes being imputed to him by the ordinance of God his Father, and voluntarily accepted by himselfe, to the purishment of our sinnes and chastifement of our peace was layd upon him, that by his stripes wee might be bealed. The bitter cup due to vs vvas propined to him, for the which albeit he prayed to his hather, that if it were his will, this Cup might paffe by him, yet the father fpared him not, but held it to his head, till he dranke out the vitermost dregs thereof. So strait is the suffice of God. that finne being imputed to the Sonne of God, vyho had no finne of his owne, is purfued to the vitermost. The greatest example of Iu-lice that ever the Lord declared in the world the drowning of the originall world, the burning of Sodome; the plaguing of Egypt; were terrible proofes of the straitnetle of divine luttice, but nothing comparable to this.

Which I marke partly for a comfort to the Godly, and partly for a warning to the wicked: it is our great comfort, that the faluation which lefus hath purchased vnto vs, hee hath obtained it with a full satisfaction of his Fathers Iustice, so that now wee that are in him, are not any more to feare it. The great Iudge of all the world will not doe vnrighteously, to require that agains from vs, which our Christ, vvhom he himselfe hath given vnto vs, hath payed for vs.

And as for the wicked, who are not in Christ, how miferable will their state and condition be, for they must be are the punishment of their owne sinnes in their owne person? If the burden of that weath due to our sinnes, caused Iesus The great loue which God hath these d in giung his Son for vs.

Efa. 53.5.

Mat 36 19.

Comfort for the Godly that the juffice of God shall not, nay, cannot strike vpon them.

Micrable are the wicked who in their owne persons beare the punishment of their sinnes Mat. 26. 28.

to sweat bloud, and to say, that his soule was heavie vnto the very death. O how shall the burden of this wrath pressedowne the vvicked ! it is even a horrour to thinke of it: their faces shall be confused without, and spir ts oppresfed within, with tribulation and anguish; hee that spared not in his owne Sonne sinne imputed vnto him, will hee spare in thee sinne committed by thy selfe? no, no, when hee beginneth to finite thee, hee shall never life up his hand from thee, but double his ffripes upon thee, and there shall be no end of thy forrow. As the loves prepared for the godly, so the paines prepared for the wicked, are fuch as the eye neuer faw, the tongue cannot vtter nor the heart conceive. That place of the danned is the great deepe, the Ocean of all the judgements of God, all his temporall plagues are but like rivers and strands running intoit.

Hove both Sions beauty and Sinaies terror should moue vs to repent. If therefore the beauty of Sion doth not allure vs, let the terrour of Sinay afray vs. The Lord proclaimed his Law in a fearefull manner upon mount Sinai, but in a more terrible manner will he execute it: if Mofes who was so familiar with the Lord, trembled when hee heard it proclaimed, what horrible feare shall ouer take the wicked when they shall see it executed upon themselues? Let therefore the children of wisedome hearken in time to the joyfull tydings of peace which are daily proclaimed on mount Sion, let us drinke of the shill & peaceable waters of Siloh, which show from it; let us embracethat mercy which Issus by the merit of his death hath conquered unto us, that so we may be saued from the wrath which is to come?

How Christ is Gods owne Sonne.

E(47 52.8.

His owne Sonne.] Iclus Christ is called Gods owne Sonne both in respect of his divine and humane natures: for as he is God, he was begotten of the Father by so vnspeakeable a generation that as E/ay sayth, none are able to declare it: and as he is man, he is the Sonne of God, conceived by the holy Ghost, made man indeed, but not after the manner of other men: but of this, see Verse 3.

But

But gave him for vsall. This is very often alleadged in holy scriptures, as an argument of the great loue of God toward ve, that hee gave his sonne to death for vs: and so it is indeed, for it is not by any corruptible thing, as Gold and Silver, that he hath redeemed us, but by the precious blood of his owne Sonne, the Lambe undefiled, and without foot. There is no man will give much for that whereof he esteemes but little, we measure the price of a thing according to the worth of it in our judgement: even so of the greatnesse of that gift which our God hath given for vs, wee may estimate the greatnelle of his affection toward vs. Precious indeed in the fight of the Lord is the death of his Saints: who to redeeme vs from death, spared not to give his deerest some vnto the death. It was the Lords reasoning to Abraham, Now I perceine thou loueft me, because for my sake thou hast not spared thine welly fonne: and have we not much more cause to turne ouer the same reasoning to the Lord; now Lord we perceive thou louest vs. because for our sake thou hast not spared thine onely one some. The Lord shed abroad in our hearts more abundantly the fence of that inestimable love, that we may becareful to requite the kindnesse of the Lord, putting his holy will before all things in our affection, and endeauouring in holy loue to serue him, who hath saued vs.

Shall be not with him give vs all things also? We are to vnderstand all things that are needfull for vs: And here it is necessary that we put a difference betweene our right and our possession. The children of God haue the right and property of all Gods good creatures, for Christ their Lord is the heire of all, & hath made them with himselfe tellow heires:

All things are yours (saith the Apostle) and ye are Christs, and Christ is Gods. But as for the possession of them in this life, the Lord gives it, or with holds it, according as he sees may be for the good of his children. We know our father Abraham had the right of Canaan when he had not the possession of it, and are not therefore to thinke it strange that the Lord gives not alwaies possession of that to his children

The price of our redemption tels how much the Lord hath effectmed of vs.

1 Pet,1.18.

Gen. 32.12.

All things belong to the godly in regard of right, albeit not in regard of poffession.

1 Cor. 3.21.

Ee 2

whereof

whereof they have the right. But as for the wicked they have possession without a right, and therefore shall be punished as theenes & robbers, and violent vsurpers of Gods creatures, whereunto Ielus Christ who is the heyre of all hath neuer given them a right.

Sceing all things are giuen by God, let vs moderate our care, and take nothing but out of his fatherly hand.

Mat.4.9.

Sathan another Nebuchadnezar, and a Balak, offers also gifts to men.

Gen. 14.22.

Secondly, we marke here that the giving and dispensation of earthly things is from God; if we could remember this it would moderate our care & make vs in our callings first to seeke the Lords bleffings, and loath any manner of way to take the things of this world, vnletle we feethey be given vs out of the hand of God. For we are to know that Sathan who is a counterfaiter of God, doth also arrogate to himselfe, though fallly, to be the giver of things: he that durst fay to the sonne of God, all the kingdomes of the earth are mine, I will give them to thee, if thou will fall downe and worship mee: vvill hee stand in awe to speake it vnto sinfull man? No indeed, it is his daily tentation, by which he circumuents many, intangling their hearts with the love of worldly gaine, that to obtaine it, they care not to lye, to steale, to sweare, to oppresse to deceiue one another; which in effect is to fall downe before Sathan and worship him.

Thus Sathan rules in the kingdome of Babell, like a fpirituall Nabuchadnezar, presenting to his subjects his great image of gold, accompanied with all forts of mufical inftruments, that is, worldly pleasures, wealth, and prosperitie, which bewitch the simple and makes them fall downe and worship, yeelding themselves servants to Mammon, But happy are those children who refuse so to doe, & can stand vp with their father Abraham, lifting vp his hand to heaven and fay, I will not have fo much as the latchet of a shoe from the king of Sodome: I will have nothing by any crooked or indirect meanes, out of the hand of Sathan or any of his instruments: the buds of Balak shall not hire me to doe evill, neither the wages of iniquitie, nor the reward of Sodome for doing good shall ever cleave to my hands, I will looke for my portion from the Lord.

Againe,

Againe, seeing God is the giver of all things, servs learne with the Apostle in whatsoeuer state we are to be content, remembring that every mans portion of worldly things is measured vnto him from the Lord. We see that a steward in a family ministers not alike vnto all that are in it, the aged and the yong, the servant and the Lord, receives not a like portion, yet no man gainfayes it; and shall we not reuerence the Lords dispensation, who is the greatest steward of his family in Heaven and Earth, shall we murmure against him if he give Beniamin a double portion, & bestow vpon some of his children these worldly things in greater abundance than he doth youn others? farre be it from vs: for he dispenses these perishing things in great wisedome and loue toward vs, as hee feeth may be best for vs. Certainely wee ought fo to reioyce in that great gift the Lord Iefus, whom the Father hath given vs, and in whom hee hath bleffed vs with all spirituall bleffings, that we take no thought for any other thing whatfocuer which he hath thought expedient to hold from vs. Oh that we could give vnto the Lord this glory, as to fay without grudging, O Lord Iclus I can want nothing, seeing I have thee to be my portion.

And further, seeing all these things are dispensed and given by God, let vs (as I said) in our callings above all things seeke his blessing. Alam may make himselfe a garment, but it shall not cover his nakednesse: Ionas may build himselfe a booth, but it shall not defend him from the heat of the Sunne: Peter fished all night and he profited nothing till sess spake the word. Though me rise earely and the downe late, and eate the bread of sorrow, yet shall we labour in vaine unlesse that with them we ione prayer, moderating our care let vs commit the successe to the Lord. It is true that Religion allowes not carelesselfe to the Lord. It is true that Religion allowes not carelesselfe to those whom God hath committed vnto vs: If any man care not for his homsehold be us worse than an infidel. This is weovota, a moderate foreseeing

Seeing God is giuer of all, let vs stand content, and not murmure if others get a more portion than we.

He hath no cause to complaine to whom the father hath giuen his Sonne for an irreuocable gift.

Our care and labour is but vaine without his blessing.

Pfal. 127.2.

I Tim. 5.8.

Two forts of

of things which are needful: but there is an vnlawfull care. the daughter of distrust, whereby men are carried either beyond lawfull meanes, or elfe if the meanes be lawfull, beyond the measure of a temperate affection; as though a man had not a Father in heaven to care for him, or were able to compalle things by his own wit. This care is not vnprofitable onely, but full of many perturbations, for which our Saujour compares it to thornes, which are most easily gouerned when they are most lightly touched, whereas he who gripes them hardly involves them and makes them more perplex, and hurts himfelfe alfo. Our Saujour correcting Martha, for too much care of the worldly part, ioynes these two, thou art carefull about many things, and art troubled: telling vs that which we finde in experience, that many vvorldly cares breeds many troubles. Let vs walke therefore in the right way, vling the meanes in lobernesse let vs cast our care on the Lord.

Luke 10.41.

Christ is the chiefe gift, all other gifts are but pendicles given with him.

Gen. 15.1.

Verfe 2.

Last of all, it is to be marked herethat the Apostle saith, that God with Christ gives all things vnto vs; so then Iesus Christ is the maine and great gift, and all other things are but pendicles annexed vnto it. Other gifts vvithout Christ haue a shew of comfort, but renders no solide comfort in the end: they shall be deceived at length who glories in other things, were they never so excellent, while as they are strangers from Christ. When God said to Abraham, Feare not, I am thy Buckler, and thy exceeding great reward: not confidering what the Lord offered to him, he answered in his weaknesse, O Lord, what canst thou give me, seeing I goe childleffe? Euen he who was the Father of the faithfull could not conceiue how great good God promifed to him, when hee promised himselfe to be his reward. And therefore let vs, fuspecting our weakenesse that it carry vs not into the like errour, watch ouer our owne hearts, that they be not fet vpon Gods secondary gifts more than you himselfe. Albeit the Lord should give vs pleasant Canaan for an inheritance, and multiply our posteritie as the starres of heaven, yet will

vvcc

we fay, O Lord, all these shall not content vs, vnlesse thou dost give vs thy selfe: It doth more reloyeevs, that thou hast given vs thy Sonne lesus to be our Saulour, than that thou hast subdued all the vvorks of thine hands under vs.

Verse 33. Who shall lay any thing to the charge of Gods chosen? it is God that instifies.



He Apostle in his generall triumph, contained in the last two Verses, having proclaimed a defiance to all the enemies of a Christian, doth now begin to challenge them particularly, tri-

umphing first against sinne, Verse 33.34, thereaster against all fort of afflictions that come vpon vs, by whatsoeuer instruments visible or inusible. We begun first at his triumph against sinne, who (saith he) shall lay any thing to the charge of Gods chosen? he excepts no person, neither is any, eyther in Heauen, in Earth, or in Hell able to doe it; hee reserves no fort of sinne, seeke vyhat they vyill, there is nothing to be found in the Christian to accuse him and condemne him, his interrogation is plaine, his answere is suppress, his reason is subjoyed, It is God that instiffer, where the supreame Iudge absolues can any inferiour Iudge whatsoeuer condemne?

Where first we have to consider, who is hee that this manner of vvay triumphs? Is it not Paul, vvho before his conversion was a persecuter, a blasphemer, and an oppresser, who consesses himselfe to be the chiefe of all sinners, and the least of all saints? yea, indeed the same is he: but marke, such a one hee was indeed, but hath gotten mercy, and therefore now like a man relieved of a heavy burthen, vvhich before oppressed him, he reioyees and triumphes. Certainely no greater comfort can come to man, than to feele his sins forgiven him, this onely causeth true reioicing.

The Apostles particular triumph, first, a gainst sinne: secondly, against the crosse.

A man relieued of the burden of finne, is filled with ioy. 1 Tim.1.15. 1 Cor.15.9.

Pfal. 32. 1.

Luke 5.25.

Acts 3.8.

Both by promiles and examples doth the Lord confirme poore penitent finners.

Hof. 11.4.

See this in David, as long as the burden of finne lay vpon his conscience, it prest out the very natural moysture of his body; he had no rest night nor day, but from the time that once Nathan proclaimed to him remission, & that in his owne conscience he felt his sinne forgiven him, then he crycd out: O bleffed is the man whose wickednesse is forginen. whose sinne is conered, and onto whom the Lord imputes not his iniquitie. As hee that lay ficke fixe and thirty yeeres of the palfie arofe with greation when I clus relieved him and he that was a creeple, when he found that his feete, which had failed him to long, did now ferue him, leaped for joy, and followed the Apostles into the Temple to praise God: to that foule which findes it felfe freed from the guiltineffe and servitude of sinne, of all burthens that ever lay vpon man the heaviest to beare, will with much more abundant ioy exult and triumph in that mercy of God which hath made it free.

Secondly, let the Apostle here stand vnto vs as an example of the like mercy of God to be shewed vpon our selves, how great finners focuer we have beene, if we follow him in the like faith and repentance. The Lord our God is not content by his word to promife mercy vnto penitent finners, but also confirmes vs by the examples of his manifold mercies shewed to others before vs: when wee looke vpon them, let our weakeneise be strengthened, let vs not thinke that the Lord will close that doore of mercy vpon vs, if we know aright, which hee bath opened to fo many before vs; he who hath bene found of them who fought him not, will he hide himselfe from vs, if forsaking our sinnes wee seeke him in spirit and truth? Let his mercies shewed to others be vnto vs as cordes of Lone, to draw vs among the rest, and like oyntments powred out, the sweet smell whereof may delight vs to runne after him: for that meekenetle which is in thee, O Lord Iefus, we will follow thee, we have heard that thou despiseds not the poore sinner; thou abhorreds not the penitent theefe; or the finfull woman that powred out

teares

teares before thee; nor the Canaanitish woman, that made Supplication to thee; nor the woman deprehended in adultery; nor him that fare at the receipt of custome; thou abhorredst not the Disciple that denied thee; yea, the perfecuter of thy Disciples thou received to mercy, In odore bo. Cant. 1.3. rum unquentorum curremus post te. In the smell of these thy

fweet odours wee will runne after thee, O Lord. But wee are to marke, that before the Apostle came to this triumphing, hee was long exercifed with fighting; hee confessed to the Corinthians, that his preaching years among them in great feare and trembling; that in his perfonall conversation, he was beaten and buffetted with an Angell of Sathan; that hee had terrors within, and fightings without: and what terrours are wee to thinke did trouble him? out of doubt the light of his sinnes, the greatnesse of the judgement to come, did terrifie him; whereof wee are warned, how we must fight before we triumph, and mourne before the Lord comfort: if vvee cannot triumph with the Apostle, it is because we have not foughten with the Apostle: for let be that wee have not yet resisted vnto the bloud, how many among vs can fay that they have refifted vnto the teares; that is, who striue with GoD as Iacob did. with prayers and teares to obtaine a bleffing? Carelelle Securitie hath farre ouer-gone vs, and wee are become like thole Amaiekites, who returning from the spoile of Ziglag, and supposing they were past all danger, cast their armour from them, and spread themselves abroad in the fields, to eate and drinke, and to sport themselves, when in the meane time the devouring fword, vnlooked for, came vpon them. It fareth even so with the multitude of this generation, they are become so carelette in the spirituall warfare, that as if there were no more battels to be fougliten, they walke without the armour of God, and spread themselves abroad in the fields of fleshly pleasures, and so not onely makes themselves a pray to their devouring enemie, but defrauds their foules of that inward ioy, ariling of spirituall victory, which

The Apostle fought long before he came to triumph. 1 Cor. 2. 3.

How can they triumph that haue not fought, nor refifted fo much as to shedding of teares, farre leffe to the shedding of bloud? 1 Sam. 30.16.

The tongue of the wicked is a fornace of fire, wherein the godly are tried.

For fometime they accuse them publikely, and in iudgement.

Aug.confes. lib. 10.

John 15. 19.

they who continue in fighting, findes at the end of every battell.

Now to enter into the vvords. The Apostle conjoynes these two interrogations together very conveniently, Who will accuse? who will condemne? because however there be many forward enough to accuse vs, there is none who have power to condemne vs. It is not the Apollics meaning that wee shall want accusations: for the world, Sathan, and our owne conscience shall not cease to accuse vs: Laban searched narrowly lacobs stuffe, to see if he could get any thing wherewith to charge him: but more narrowly doe Worldlings fearch the words and deeds of the Christian, seeking whereupon to accuse them, and where they can finde none, yet vpon shadowes of cuill they are bold to publish false reports, or at least by private surmisings seekes to disgrace them. Moses a man approved of God, yet accused as an vsurper: Ieremy the Prophet, albeit he fo loued his Country people, that in secret his soule mourned for their desolation, yet did they accuse him of treason, alledging that he had made defection to the King of Babell: Daniel a man beloued of God, accused and condemned of Davies his Councellers, as a rebell to the King: the Israelites who returned from captiuitie, accused by Tobie and Sanballas of sedition: the Christians of the primitive Church oppressed with horrible slanders. The first weapon wherewith Sathan fights against the godly, is the tongues of the wicked: for heeloofeth their tongues to speake euill, before hee loose their hands to doe euill to them : therefore faid Augustine, Lingua impiorum est quotidiana fornax, the tongue of the wicked is a daily fornace, wherein the godly are tryed: let no man thinke to ferue God in a good conscience, but hee must be purged in this Ouen, ye are not of the world (faith our Sauiour) therefore is is that the world doth hate you, and speake enill of you.

As for their private furmifings they are of two forts: fornetime they charge Gods children with euill, which they have done indeede, but whereof they have repented them,

and

and herein they are malitious, that the sinnes which God hath forgiuen, they will not forget: but this should not prouoke vs to impatience, seeing they blame vs for nothing for which wee blame not our selucs, why shall wee be commoued? let vs not thinke shame to say with the Apostle, it is true, I was such a cne, but now I amrecesued to mercy. I vvill not so loue my selfe that I will hate him that reproues mee for that which I have reproued in my selfe, of what soeuer minde hee doe it, sed quantum ille accusat visium meum, tantum ego landabo Medicum meum: but looke how farre hee accuseth my sault, so farre will I praise my Physitian vvho healed mee.

Sometime agains their furmifings are most falle, they charge vs with things which we never did; but these backebitings should be disdained of vs, like the barking of beasts: he who knowes, with Iob, that his witnesse is in heaven, and can fay with the Apostle, that hee hath a good conscience within him, what needes he to care for the judgement of men without him ? Notitia nostri certier intus, the surest knowledge of our felues is within vs. Neyther are we to be fo base minded as to think that there is plies ponderes in alieno commitie, quam in noftro teflimonio : that there is more waight in another mans calumnie, then in the testimonic of our owne conscience. Angustine being misse-reported of by Petilian, gaue a notable answere; for my selfe (faith he) I am not that which hee hath called mee, if yee thinke that hee knowes me better then I know my felfe, choose you which of vs you will beleeue.

Let not therefore the detracting speeches of men interrupt our peace, remembring their tongues can make vs no other thing then we are: it is not ventilabrum area dominica, the same of the sloore of the Lord that can seperate the chaffe from the Corne. Secondly, their cull speaking commends vs to God; Blessed are yee when men reuile you, and speake all manner cuill of you for my sake, be glad and reioyce, for great is your reward in heaven. Qui volens detrabit same Sometimethey forake cuill of them privately, and that eyther maketoully, charging them with fins they have done, but have repented.

Aug.cont.lit. Petili.lib. 3. cap. 10.

Or elfe falfely charging them with finnes which they neuer did.

Ang. Epist. 6. Ital. vidue. Amb. lib. 1. offic.cap. 6.

No speech of man can make vs any other thing then that which we are.

Mat. 5. 11.

Augustine.

Ambrose.

Sathan filled a calumniator, or accuser, and why.
Reue. 12. 10.
Hee accuseth

God vnto man.

Hee accuseth man vnto God. mea, nolens addit merceds mea: he that with his will impaires my name, against his will augments my reward. I haue spoken the more of this purpose, partly because it is a common crast of Sathan, to oppresse good men with mille-reports, viqui conscientia sue luce clarescent, alienis rumeribus sordidentur: and partly because our weakenesse is easily our come with this tentation. Seeing the Lord will have vs to sustaine the strife of tongues, let vs strengthen our selves, let vs so walke through good report that wee be not pust vp, and through euill report that wee be not cast downe, but that by weapons of righteousnesse on the right hand and on the lest, we may our come.

Now as for Sathan, he is stilled the Accorder of the Saints of God night and day: and sometime hee accuse th God to man; sometime man to God; and sometime man to himselfe. In Paradise he began and accused God, charging him with enuy; and in the same trade of lying doth he still continue: For sometime he lyes against the instice of God, when he saith to the licentious liner, albeit yee sinne, yee shall not dye; that so he may pusse him vp to presumption: sometime he lyes against the mercie of God, as when he saith to the weake in saith, your sinne is greater then that God can sorgiue it; that so he may drive him to desperation: sometime he lyes against Gods providence, as when hee saith to them that are in necessitie, the Lord hath cast you off, and will no more provide for you; that so he may provoke them to put out their hand to wickednesse.

Secondly, hee is a restlesse accuser of man vnto God, as yee may see in the example of sob; he heard the Lord commending him, yet he spared not to traduce him; when hee could not gaine say his actions, he gaine said his intention and affection; hee charged him to be an hireling, and not a sonne; a mercenary worshipper, who served God for his gifts, and not for himselse, albeit after tryall hee was sound a lyer. And herein wee are to consider how faithlesse a traytor Sathan is, for those same sinnes which man doth by

Sathana

Sathans instigation, he is the first accuser of man for them vnto Gop. Oh that man could remember that Sathan is euer doing one of these three against him: first, hee is a Tempter of man to finne; fecondly, when finne is committed hee is an accuser of man vnto Gop for those same finnes which he tempted him to doe: and thirdly, hee is a tormenter of man for them, vnleffe they be removed by repentance, But I elus Christ our Lord is of a plaine contrarie disposition: first he disswades vs from sinne, warning vs of the danger, and then if of weakenesse wee sinne, hee offers himselfe an advocate forvs if vvce repent : These things my babes I write to you that yee sinne not, but if any man sinne wee have an advocate with the Father, even lefus the inst. Thefe two compared lets vs fee what a great difference there is betweene them, that knowing the deceitfull malice of the diuell, vve may learne to abhorre him; and the heartie vnfayned affection of Ielus Christ toward vs, vvce may loue and follow him.

Thirdly, Sathan accuses man vnto himselfe : hee deceives the vyicked and beares them in hand that they are the sonnes of God, and labours to perswade the godly that they are reprobates, denying that they have Faith or Repentance, or any spirituall grace. There is nothing so true but Sathan dare denieit: hee that durst call it in doubt to Christ himselfe whether hee were the sonne of G o D or no. will that shameleffe lyar spare to doe it vnto others? But let vs worke out our sulmation in feare and trembling, and make fure our calling by well doing, that wee may have within vs the infallible tokens of our election, and as for the rest let vs keepe this ground; seeing the worke of our faluation is done by GoD, in despite of Sathan; Sathans testimonie in it is not to be regarded, though he vould call vs as he did Paul and Sylas the servants of the living of GoD, yet are we not the better, neither the worse, albeit hee pronounce vs to be fuch as are abiect and cast away from the fauour of God.

A discourry of Sathans trayterous dealing.

1 Ioh. 2. 1.

Hee accuseth man vnto hinselfe.

Philip. 2. 12.

Conscience accuseth eyther vpon right or wrong information.

Conscience, and error of conscience to be distinguished.

Why the Lord leaues remembrance of a fin in the conscience after that it is pardoned.

Sinne euill in the affection but good in the memory.

And last, the children of God are accused of their owne consciences: these are eyther such as proceed from sufficient light, or from wrong information. If conscience accuse wpon light which shee hath received out of the word of God, her sentence is divine, and we are to regard it : if otherwife shee accuse vpon wrong information, it is the errour of conscience, and we are to remedy it by sending conscience to seeke the warrant of her sentence out of the word of God. It is very expedient that wee put a difference betweene conscience and the terrour of conscience: where conscience discernes not according to the Law of the supreame ludge it cannot but erre, eyther in being ouer large, and then shee pronounceth those things lawfull which are vnlawfull; or ouer strait, and so she declares those things vnlawfull which are lawfull : for if this be not observed, vvec shall be disquieted while we hearken to the errours of conscience, as if they were the just and lawfull accusations of conscience.

Sometime againe, conscience presents to men sins which they have done many yeeres agoe, and whereof they have repented: for wee are to know that albeit the Lord after repentance forgiue the guiltineffe of finne, yet he will have the memorie thereof to remaine in that conferuing faculty of conscience, called own nenoic, that it may both serve to humble vs for the cuill we have done, as also to preserve vs from finne for the time to come. And tinne this manner of way retayned in the memory, I compare it to thornes and bryers, which in the middelt of a garden are hurtful, and hinder the growth of good fruit, but being put in the hedge are profitable to preferue them: fo finne as long as it is in the affect on is very pernimous; for then it chokes the feed of the word of God in them, but being taken out of the affection and fer in the memory, is as a hedge to the foule, to preserve it from wilde and raging heasts that would come in & deuoure it: thus for our humiliation the Lord keepes in vs a remembrance even of those sinnes which hee harh pardoned

pardoned, but so that with the remembrance of the cuill which we have done, our conscience doth also excuse and comfort vs with the remembrance of our vnfained repentance toward God.

And if otherwise the conscience accuse vs for those will deeds which we have done, and whereof we have not repented, it is of Gods great mercy towards vs, vvho by inward trouble wakens vs to judge our selves now, that wee should

not be judged of the Lord in the world to come.

As this is the comfort of Gods cholen, to doth it point vnto vs the contrary miserable estate of the reprobate, for there is nothing in heaven and earth which shall not stand vp against them to accuse them, the Lord himselfe shall come neere them as a swift witnetle against them. O milerable are they to whom the Lord is a Partie, a Judge, and a Witnesse: as our Saujour said to the Jewes, Moses and all the servants of God shall be witnesses against them; yea, the dust of the feete of those who brought the gladeidings of peace, shall witnesse against them; the stones of the field faid Iofhua; the heavens and earth faid Mofes; their motheaten garments faid S. lames; yea, they themle westaid our Saujour, shall witnesse against themselves: woe be vnto them: they must be presented to judgement, but shall have none eyther in heaven or earth to speake for them, nothing without them, nothing within them, which thall not be a witnesse against them; when they are judged they shall be condemned, and their owne conscience shall say, righteous is the Lord, and just are his judgements.

It is God that inflifies.] Of this ye may fee cleerely, that Iustification, as the Apostle vseth it here, is a iudicial terme, for he oppones it to accusation and condemnation: but leaving that because wee marked it before, in the point of Iustification, we will adde this more: that the Apostle brings not the reason of his comfort from his owne innocencie, but from Gods merey; he saith not, there is nothing in me worthy to be accused or to be condemned, but his comfort

1 Cor.11.31.

As no creature hath place to accuse the godly, so by the contrary all shall standy and accuse the wicked. Malach, 3.5. Ioh, 5.45. Luke 9.5. Ioh, 24.27. Deut 4.26. Iam, 5.3. Matth, 23.3.

The arguments of our comfort are not brought from our innocency but Gods mercy. is, that whateuer it be, God hath pardoned it. This is it that breedes vnquietnetse and perturbation in many weake conficiences, they seeke vvithin themselues that which should commend them to GoD, as if they could not be saued vnsetse they were perfect; this commeth of Sathans singular subtilities, who sabours to creepe in betweene vs and our warrant, as if our owne innocencie were the warrant of our saluation, and not Gods mercy, nor Christs merit. It is true, it becomes vs for our greater comfort to nourish within our selues the tokens of Grace, but to conclude, that because they are weake, therefore wee cannot be saued, it is Sathans sophistrie, with which wee should not suffer our souies to be abused.

Verse 34. Who shall condemne? is is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and make threquest also for vs.

The death, refurrection, afcention, and glorification of Chrift, affures vs of immunity from condemnation.

The great comfort wee have of Christs refurroction.



He Apostle insists in his particular triumph against sinne, and he demaunds now who shall condemne? it may be, as we heard there be some bold to accuse; but is there any (saith the Apo-

the that hath power to condemne? none at all; and that he proues from the death, refurrection, exaltation and intercession of Christ: for as all these were done for vs; so do every one of them render vnto vs the sweet fruit of consolation. Of the comfort arising from Christs death we have spoken before.

The next is his refurrection, we have comfort (faith the Apostle) in his death, but much more comfort in his resurrection: therefore saith the Apostle, It is Christ who is dead, or rather, who is resen againe, for if we clooke to I esus dying, albeit in death hee shewed himselfe a powerfull Sautour, yet in his death his glory was greatly obscured vnder the

couering

couering of mortalitie, which againe in his refurrection was more cleerely manifelted: for hee was declared mightily to be the Sonne of God by his refurrection, and hath made vs fure of the remission of our sinnes: for he had not come out of the prison of the graue, if hee had not payed the vt-termost farthing of our debt. If Christ (saith the Apostle) be not risen, then are we get in our sinnes, thanks be to God, we may turne it to our comfort; lesus is already risen, therefore we are not in our sinnes.

As for his exaltation, the Apostle saith, hee sits at the right hand of God: to speake properly, the Lord who is a Spirit hath neither right hand nor left, but by these borrowed speeches the Lord who dwelleth in light inaccessible, to whom wee cannot ascend by our selues, that wee should know him, descends vnto vs, and speakes of his vnspeakeable Maiestie vnto vs, in such manner as wee are best able to conceive it: fo that when eyes, and cares, and hands are ascribed to the Lord, we are to thinke these he hath, per effettum, non per naturam. And this may rebuke that bould blasphemy of the Papilts, who presume to paint the incomprehensible Maieste of God, vnder the similitude of an aged and worne creature, exprelly contrary to Gods commandement. In that day (laith the Lord) that I pake unto thee out of the mountaine, thou heardest a voyce, but sam no Image, beware therefore thou make none: and in many places is the same presumption condemned by the Prophets.

Where, if they excuse themselves, that they paint the Lord in such a similitude as hee appeared voto Daniel, and no other-way. I answere; first, this is falle, for sometime (which is horrible to speake) they paint him in the shape of a humane body, having three heads; but albeit it were true, which they say, yet doth it not excuse them; for the Lords extraordinary sacts are not to be vied as warrants to breake his ordinary and eternall Commandements; neyther doth it any more excuse them, than that deed of the Lord, whereby he caused the Israelites to take from the Egyptians their

Rom. 1.4.

1 Cor.15.17.

Of Christs exaltation at the right hand of God.

Papifts blafphemous who fet out the maiestic of God in the similitude of a corruptible man. Dent. 4.15.

Their fact not warranted by any apparition of the duine mateftie in the shape of man.

They are conuinced by the Apostle of Idolatry. Hebet.II.

cuse them that doe borrow, steale, and robbe from others but never reftore. But however they excuse themselves, as long as the word

of the Apostle stands true, they shall not rubb off them the blot of idolatry: they turne the glory of the incorruptible God into the similitude of a corruptible man. The Maiestic of God is eternall, the heavens waxe olde, but hee remaines the same; why then do they paint him under the fimilitude of a worne creature, weakened by the length of dayes? The Ieluites of Rhemes convinced of darknelle, are ashamed of the light that shines in this place of Scripture, and passe by it without an answere, they excuse the making of the Image of Christ, and of his Saints, but speake not one word to defend the groffe Idolatry, whereby they turne the glory of the inuifible God into the image of a corruptible man. It had been good for them they had bene as dumbe in the defence of the rest of their abhominations. as they are in this.

This speech therefore, to sit at the right hand of God, is a borrowed speech, the Metaphor being taken from Kings, who vie to let on their right hand those whom they honour molt, as Salomon did his mother Bathsheba: and so the phrase will import that high honour and dignitie, where unto Christ Iesus as man is exalted, being crowned with

glory both aboue Angels and man.

This right hand of God whereat Christ sits, is expounded by other places of Scripture, to be the high and heavenly place: which serueth to improve that paralogisme of the Vbiquitaries, who will have Christs naturall bodie to be in every place, because the right hand of GoD is in every place. It is true indeed, Christ sits at the right hand of God, but so that he sits in the high, and heavenly places. The right hand of G o D, that is, the power and glory of GoD stretches throughout the whole world, but wee are. plainly taught that the place of the residence of Christ lesus

The fitting of Christ at Gods right hand importshis high honour and dignitie. 1 King . 2.19.

Errour of Vbiquitaries improued.

Heb. 1.2. Ephef.1,20. the man, is in the heavenly places, and not in earthly places, in the high places to which he is ascended, and not in the low places in which wee solourne: for the keanens must containe him, until the day of refreshment come.

And make request also for vs. ] Christ our Lord hath entred into heaven not to enjoy for himselse a blessed life onely, but to appeare in the presence of God for vs. As the high Priest, when he entred into the most holy place, had graven in stones upon his breast, the names of the twelve Tribes of Israel: so the Lord Iesus presents to his Father the names of all his elect that by the merit of his death he may procure mercy unto them.

Here againe wee are taught that Iesus Christ is described to vs in holy Scripture as our mediator of intercession, and that there is no other beside him recommended vnto vs. In all the old testament no praier is made to Henoch, Mose, nor Estab, who ended their dayes not after the common course of men: no prayer to Abraham, albeit hee was the Father of the faithfull: yea, no prayer to Cherubin nor Seraphin; though now the Apostate Church of Rome have made as many advocates for vs in heaven, as there are Saints departed, and hath framed particular prayers vnto them, and which is more ridiculous, hath parted among them the patrocinie of sundry sorts of sicknesseand discales,

It is true indeed that the Saints which are departed, have not as yet all their defires fulfilled, and shall not be perfected without vs: wherefore also it is that they long for the full gathering together of the Saints, and for the restitution of their bodies, and for the last day of judgement: but that they know the particular troubles of Gods Children, our greatest troubles being inward tentations and wrestlings of conscience, neither knowne to man nor Angel, but onely to God, who is the searcher of the heart: or that we can in faith vie them as mediators vnto God for vs, wee justly deny it. Where if they take them vnto their common refuge, that ther is but one mediator of redemption, but many mediators

Acts 2. 21.

Christ makes request for ys in heauen.

No Mediator of intercession but I csus Christ.

Saints departed haue their owne defires which they craue to be fulfilled, but knowes not our necessities. I Tim. 2. 5.

A Mediator of intercession as he is defined by Augustine is competent to none but Chrift. Aug. con. Epif. Par.l. 2. 6. 8. Three manner of waves are things known, 1. by fenfe: 2. by report of . creatures: 3.by reuelation from God.

None of these waies do saints departed know our miseries. of intercession: to this wee answere that in the same place wherein the Apostle saith there is one mediatour betweene Gad and man, the subject whereof he entreats is Prayer; so that even in prayer he will have vs to acknowledge no mediator of intercession but Iesus Christ.

And beside this, Angustine doth so define a mediator of intercession, that it can be competent to none but to Iesus Christ. It is commanded saith he that every Christian pray to God for another: Pro quo autem nullus interpellat sed ipse pro omnibus, hie unus verus g, mediator est, but he who requests for all, and for whom none requests is the onely one true Mediator.

And where againe they alledge that the Saints of God in heaven are not ignorant of things done vpon earth, wee are to know that things are knowne three manner of vvayes: first by hearing and seeing: Secondly, by reflex, as by looking in a glasse, those things are made knowne to vs which are behind our backes: and thirdly, by report. This second and third way say they, there is no doubt but Saints that are in heaven know those things which are done vpon earth, but both of these are false, for if they say they know our estate by report of Angels, or such as are departed this life, how can that be? seeing we know that when Hanna prayed in the presence of Eli, yet he knew not her trouble, yea those who live in one samilie are not privy to the tentations of others, that which they knew not in their life, how shalt thou make them to know it when they are dead?

If againe they say that they have it by revelation from God, then I pray you consider how the one errour of Papistrie dashes against another, for sometime in the same controversie they say, that as in earthly courts were must first communicate our petitions to those who must be our mediators to the King: now if it be so that they have no intelligence of our estate but such as they receive from God, wherefore shall we pray to them to commend our cause vnto God who knowes it better than they, and pitties it more

than

than they: as Augustine prettily observes out of that Parable proponed by our Sauiour, wherein hee who knocked at midnight to seeke bread from his neighbour, found the whole Familie asseepe, onely the Master of the house answered, opened, and gave him that which he craved. Nullus de ianitoribus respondit, quia omnes tenuerat somnus, un Angeli, non Archangeli, non Propheta, non Ministri. None of the Porters answered, because they were all asseepe, neyther Angels, nor Archangels, nor Prophets, nor Servants, made any answere: but O Lord, albeit so it be, answere thou mee, for at thee I knocke, thou art the doore, lices pueritui dormiant, tu non dormis, qui custodis Israel, albeit thy Children sleepe, yet thou that keepest Israel sleepest not.

But leaving them, let vs pray to the Lord in vvhom wee beleeue: let vs vse the mediation of Christ, whom S. Iohn recommends to vs. an Aduocate with the Father, vvhom S. Paul cals in this place our Intercessor, and in that to Timorbie, our onely one Mediator. For knowledge, bis eyes are like slaming fire, and his scanen eyes goe through the earth: for Compassion, he came into the earth to seeke vs when vvee knew him not, and hee gaue his life for vs. that wee might live, he speakes perpetually to his Father for vs by the merit of his death, and cryes to vs by himselfe in his Word. Come to me all you that are weary and laden, and I mill refresh you. Let the Papiss say what hee will, to any other than Christ, or any other before Christ, will I never goe, so long as he cryes, Come vnio me.

August. de

Pfal. 131.

An exhortation to content vs with Christs mediation.

Iohn 2. 2.

1 Tim. 2. 3.

1 Tim. 2. 9. Zach, 4. 10.

Mat. 11. 28.

Ff 3

Verf

Verse 25. Who shall seperate us from the lone of Christ? Shall tribulation, or anguist, or perfecution, or famine, or nakednesse, or perill, or sword?

His particular triumph against the croffe : no croffe can cut vs off from the loue of God.

Ee haue heard the Apostles particular triumph against sinne: now followes his particular triumph against the croffe: he glories not in this that Christians are without a Crosse, year ather

he thewes it is the lot of Gods children to be exercised with all forts of croffes; but herein hee rejoyces, that no croffe can seperate vs from the love of God. In this quarrell the Apostle prouokes all enemies whatsoeuer, corporall or spirituall, present or to come, and against them all he takes vp the triumph in his owne name, and in the name of all the children of God: Neverthelesse in all these things we are more

then conquerors through him that loued vs.

Verfe 37.

Our loue to God cannot fully nor finally be put out by any trouble nor yet the fense of his lour to vs.

2 Cor. 4 9

But here the Apostle vnderftands the loue of God to vs which can no uer be altred.

By the love of Christ we are to understand here, that love wherewith God in Christ hath loved vs. for so he expounds it himselfe, through him that loved vs. It is true also that the fense of our love to God once shed abroad in our hearts by the holy ghost, can never fully nor-finally be taken front vs: I say fully and finally because of those inward tentations wherewith Gods children are so exercised, that the sense of that love in them is greatly diminished : but in all those spirituall defertions & oppressions Faith ouercomes at length; and lets vs fee the face of God our mercifull Father shining toward vs in Christ, wee may be cast downe but wee cannot perish: if Peter be ready to fincke, Icsus Christ shall succour him.

But as I said, by the Loue of God, I understand that loue which hee hath borne toward vs : from this most constant loue it comes to passe, that wee vyho are weake and filly creatures cannot be ouercome, notwithstanding the multitude of mighty enemies that are against vs. If our saluation vvere in our owne cultodie, and vvee stoode by our owne

ftrength,

strength, the smallest tentation would overcome vs ; our feete are ready to flide, and then our feeble hands lets goe that hold of mercy which once we had gotten; but howfocuer wee loofe our hold, the Lord holds it fast for vs : wee may change, but he remaines the same; because the Lord hath loued vs, and whom he once loueth, he loueth to the Ishn 13.1. end: therefore it is that it cannot be but well with vs: hee loued vs before we were, yea, before the world was mad:. If we fearth the beginning of Gods love toward vs. wee may runne vp in our thought to the beginning of the world, but cannot attaine to the beginning of this Loue, before the mountaines were made, and thou hadf formed the world, even from enertasting to evertasting thou art our God.

Likewise we are taught here that the ende which Sathan proposeth to himselfe in all tentations, is to seperate vs from the loue of God, which notwithstanding he shall never effectuate. There is a couenant knit vp betweene God and man, the band whereof is Iefus Chrift, this Couenant Sathan doth what he can to dissolve it, by alluring vs to sinne, and accusing vs to God: on Gods part he cannot preuaile, un our part he affaults continually, but in vaine also, because the Lord, who hath made a couenant with vs, keeps vs alfo with him, so that, though we be tempted, we cannot be ouercome. This is enident in lobs tentations, it was neyther the affliction of his body, the lotte of his children, nor goods, which Sathan craued fo much as to empty his heart of the

love of God, and make him to blaspheme. If wee remembred this, it would make vsendeauour to possesse our soules in patience in all our troubles, for so oft as those things which we love are seperate from vs. Sathans end is to seperate vs from our God, whom we should loucabout al things. And in very deed this is a proper mark of the children of God, that however their outward estate change, their heart is neuer changed from the loue of God; they are godly in prosperitie, but more godly in adversity, the more they are troubled the neerer they draw vnto the

Ff4

Pfal. 90.3.

The end of all Sathans tentations is to leperate vs from the love of God.

If we remembred this, it would make vs ftrong in all tentations.

Lord:

Pfal.1.4.

Christians are subject to many crosses.

Our dwelling on earth is not the place of our reft, as the Ieves thought, farre leffe the place of our glory as Nebuchahre Xar thought.

Micab. 2.10.

1 Cor. 7:31.

2 Tim. 3.4.

Gods indulgence toward vs appeares in that hee hath not laid on vs the greatest crosses. Lord: as fire is not quenched with winde but made greater, fo the loue of God waxeth stronger in the hearts of Gods children by tribulation; whereas the wicked not rooted in Iesus Christ, are like vnto chaffe and the dust of the earth, carryed away with enery winde; there is no pleasure so small, nor profit so vaine which they preferre not before God.

Now before the Apostle subjoynes the answere, hee maketh an enumeration of some particular croiles, and demaunds, if they will do it: these crosses do either concerne our bodies, our goods, our dwellings, or our mindes; for we are not to thinke here that the Apostle beates the ayre, triumphing against such enemies as we have not. No, we have both crotles of body and of minde, which wee must prepare our selves to suffer; for vsing all the helpes of this our mortall life, as being content for the love of God to want them, for this is the tryall of true religion, we must not look to our houses, as Nebuchadnezzar did to his palace of Babel, as a place of his glory, but remember that which Micah said to the Iewes, This is not the place of your rest: and whatfocuer thing elfe we vie for maintenance of this mortall life, let vs fo vie them, as if we vied them not, that we be not found, when it comes to the tryall, louers of them more then louers of God. Bleffed is the man who loues nothing otherwise but in God, Nam folius is nibil charum amittit, cui omniachara funt in co qui non amittitur.

Againe, perceiue here in this enumeration, a gradation of seauen steps, by which the Apostle ascends: It is a great thing to be in trouble, but to be troubled, and in anguish also is yet greater, and for him that is in anguish to be banished, in banishment to sustaine hunger and nakednesse, and with these to be in continual perill, and last of all to dye by the sword, every one of these last, is greater then the former, yet all of them (saith the Apostle) are notable to seperate vs from the love of Christ. Our warning is here that when we see vnto how many crosses Christians are subject.

and

and how few of them God hath laid vpon vs, vvee should acknowledge the Lords fatherly indulgence toward vs, who regarding our weakenes hath hitherto dealt tenderly with vs. And againe it should prepare vs for greater afflictions, so long as we have not resisted to the bloud, nor laid downe our lives for Iesus, we should remember that greater battels than any which as yet wee have foughten, are beforevs, wherein wee much fight, if it please the Lord to enter vs into them.

Shall tribulation?] Now hee commeth to the particular enumeration. The first is tribulation: the word Alwois, which the Apostlevseth, signifieth a pressing out, from the effect which it vvorketh in the godly, to vvit, that it present out and maketh manifest that grace of God which before was latent in them: like as in the wicked it presset out their vile and fishly corruption, which before was secret: for the afflictions of the godly and of the wicked differs in nature and in effect; the vvicked in suffering communicateth with the curse of Aslam, cursed is the earth for thy sake, in sorrow shall thou eate of it all the dayes of thy life: but the godly in their suffering communicates with the Crosse of Christ.

They differ also in effects for the godly man being pressed by trouble, brings out the fruit of praise and thankefgiuing vvith patience: Sient aromata odorem, non nist cum ascenduntur expandum: As sweet spices spreads not abroad their smell, till they be burnt or beaten; or as a graine of mustard seede not stamped seemes to be soft, where otherwise being brayed, it renders out a strong sauour: so the children of God who otherwise seeme to be weake and void of spirituals strength, when they are beaten by affliction, sends out a sweet swelling sauour of rich and manifolde graces. And therefore I call affliction the Wine-presse of God the great Husband-man, by vyhich hee so presses the berryes of the fruitfull trees of his owne Vine-yard, that out of their suyce hee may glorifie himselfe and comfort others.

Heb. 12.4.

The afflictions of the godly and wicked differs in nature. For the one in fuffering communicates with the curfe of Adam, the other with the croffe of Chrift.

They differ alfo in effects:
for trouble
makes the one
to bleffe, the
otherto blafpheme.
Greg.Mor.
in lob.lib.2.

Affliction is Gods winepreffe. others, but the wicked are like vnto a vile stinking puddle, which the more it is stirred the vvorse it smelleth: for when they are troubled they send out blasphemy, rayling, murmuring, and in their impatience foome out their owne thame.

The Godly are not only troubled but ofttimes straited in trouble.

1 Sam. 20.3.

2 Cer. 1.9.10.

They are perfecured and chafed from place to place.

God most familiar, with his children, when they are banished by men.

The second is Anguist. The word he victh is sevox wein, which properly signifieth straitnesse of place: wherein a man is so pinched, that he is notable to turne him. Now from the body it is translated to the minde, to expresse the straitnetse of the afflictions of the children of God, out of which oft-times they themselves can see no pailage: that which Danid faid to Ionathan, As the Lord lineth there is but one free betweene me and death, fo fareth it many a time with the Children of God, but the Lord commeth in with vnlooked-for deliuerance in their most desperate distresse, which not onely relieueth them for the present, but doth confirme them for the time to come. Wee received (faith the Apostle) the sentence of death in our selves, because wee should not trust in our selnes, but in God who raiseth the dead, who delinered vs from fo great a death, and doth deliner vs, in whom we trust that he will deliner us.

The third is Persecution. The word Alwylex, fignifieth that fort of affletion, by which the Children of God are persecuted and chased from one place to another: the world hath neuerthought them worthy of a roome among them, and therefore haue they beene forced to liue in caues, and dennes, and wildernesses: but our comfort is, that the Lord hath alwayes shewed himselfe most familiar with his Children, when the world hath bene most hard vnto them, satisfactory is banished from his fathers house by the cruelty of Esan, and his heavenly Father received him into his house, comforting him by such a familiar revelation of his presence, as hee never had selt before so long as hee dwelt at home; and so he being banished by Domitian into Pathmos, found also the Lord revealing himselfe vnto him more familiarly than he had done before. What part of the world

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is there, wherein Tyrants can banish the Children of God from accelle to their Comfoster? they know that in their owne house they are strangers, as Abraham was in Canaan, the Land of his inheritance, and therefore can be the better content as strangers to live in any other part of the world. Basis being threatned by Modessian the Deputie of the Emperour, with banishment, Nibil (inquit) horum qua dixisti timeo, I scare none of these things whereof thou hast spoken nibil possiblens ab exily meta liber sun, unum hominum cognoscens esse patriam Paradisum, Omnem autem terram commune aspicimus natura exilium, possessing nothing I am free from the scare of banishment, knowing that Paradise is the onely countrey of men, and the whole earth is a common place of banishment to vs all.

The fourth is famine, which of it ownenature is one of the plagues of God, but letle then his other ordinary plagues of the fword & pestilence: therfore the Lord who best knowes the waight of his owne rods, accounts three dayes of peltilence, three months of the fword, and three yeeres of Famine equivalent. Many wayes hath the Lord by which hee bringeth famine vpon a people: for fometime he maketh the heaven aboue as braffe, and the earth beneath as iron, so that albeit men labour and sow, yet they receive no encrease; sometime againe hee gives in due season the first and latter raine, so that the earth renders abundance but the Lord by blafting-windes, or by the Cater-piller, Cankerworme, and Graffe-hopper doth confume them, who commeth out as exacters and officers fent from God to poind men in their goods, because with them they would not honour the Lord: which I marke by the way, that those vnnatural men who doe what they can to encrease famine in the Land, may know they are but Caterpillers, scourges, and rods of the wrath of God, or as Bafil calleth them, Mercatores humanarum calamitatum, making their private gaine a common calamitie, and vling that as a benefit to themfelues, which God hath threatned as a plague to the people: affuredly

Nazian.de vita Bafil.

Famine is one of Gods ordinary plagues, and with it alfo the godly are tryed.

Leuit. 26.19.

Deut.1 1.14.

Miserable are they whose gaine is to encrease Famine, they are Caterpillers in the Land, Basil, ser. I.

affuredly vnlesse they repent the Lord shall cast them at length into the fire, as the rods of his wrath.

The Lord who changed the Serpent into a flourishing rod, hath changed curfed Famine into a bleffed croffe to his

children.

Mat. 4.3.

Prou 30.8.

How the Lord pronides in famine for his children.

But wee are to know that famine, which in the owne nature is a curfe and plague of God, to the godly is changed: the Lord who made the bitter waters of Marab sweet, and turned a biting Serpentinto a flourishing rod, hath changed the nature of all those euils which sinne hath brought vpon vs, now they worke for our good, and are become like Waspes wanting stings, profitable to waken vs and exercise our faith, but not able to separate vs from the love of GoD. Among those, Famine is a great tentation, Nature being impatient of the want of necessaries, and therefore Sathan who picks out the time and place of tentations as may be most for his vantage, tempted our bleffed Saujour when hee began to waxe hungry. It is a rare grace in want to praise the Lord, and trust in his fatherly providence. Salomon neuer felt it, yet hee knew it was a rare tentation, therefore hee prayed that the Lord would neyther give him pouertie nor riches, least the one make him full, and cause him to denie God, and the other should cause him to steale, and take the Name of God in vaine : yet no extremitie of this tentation can separate them from the love of God; for eyther in their greatest necessities the Lord meruallously prouides for them, or elfe strengthens them with patience and inward comfort to fullaine it.

For sometime the earth hath beene as iron, but the heauens must minister food to Gods people; as in that barren wilderneise wherein Israel soiourned, the earth yeelded no fruit, but the heavens rained downe Manna and Quailes: and sometimes the heavens have beene as braffe, yet in the earth hath the Lord prouided nourishment, as hee did by the Rauens & the Widow of Sarepta for Eliab: and if otherwife it please the Lord by famine to inflict death upon his children, then he strengthens their spirits with the bread of life, and comforts their hearts with hid Manna, so that they can fay to Worldlings as our Saujour faid to his Disciples, I have bread to eate that yee know not of : and fo no famine John 4. 32. can separate them from the love of GoD.

Nakedneffe. This is also a great tentation, partly for the shame, and partly for the decay of naturall life, which followes it Before the Iewes crucified Christ they Stripped him naked of his garments. Bafil makes mention of forty Martyrs, who being fripped naked, were put forth in the night to be pinched with cold, & afterward burnt with fire in the day. Of thefe it is euident that nakednetle is one of those tentations whereby Sathan feekes to trouble our Faith and patience: but he who hath put on the Lord Ielus for a garment, neyther shame nor losse of naturall life, procured by nakednetle, can separate him from the love of God.

Where wee may perceive how different the dispositions of the Christian and the Worldling are. The men of this world effeemes nakednetse their shame, and place a great part of their glory in gorgeous garments; and no maruell, quia de proprio non habent decorem, necesse est vt alsunde mendicent: for having no glory of their owne they must borrow glory from others. From the Bealts of the earth they borrowskins and wooil; from the Fowles of heaven they borrow feathers; from the Wormes they borrow filke; from the Earth filuer and gold; from the Waters pearles: and of these doth man make up his begged glory; whose glory in the beginning was to be clad in the image of God: but what is it? decor qui cum vefte in duitur, vt cum veftis deponitur, veftis eft non veftiti: that beautie which is put on and put off with the garment, is not the beautie of the person, but of the garment.

Yet are these but licita quodammodo insania, if they be compared with the madnetle of others who alter by artifice the shape and colour of the countenance which GoD hath given them. Manus "Deo inferunt cum illud quod formanit reformare conantur : for they put hands as it were into God, while they prease to reforme that which God hath formed. Nescientes quia opus dei est omne quod nascitur, diaboli

Christians tryed also with Nakednesle.

The begged glory of worldlings is in their apparell.

Ber.in Cant. ferm. 41.

Ber.ad Soph. Virg.epi.113

Vnder prerence of hiding their nakednes they shevy forth their Nakednesse. Cypri.trac.2 de habi virz.

Cyr. catch.4.

Nazian fent.

Heb. 11.37.

Croffes should not be assumed by our selues, but patiently bornewhen God layes them on.

Falle Prophets weare rough garments to deceiue, so they did of old, and so they do still.

and mutatur. I know they excuse their fact with the couerings of comelinelle and necessitie, but pratextu tegenda turpitudinis in maiorem turpitudinem incidunt : for, Worldlings are neuer fo naked as when they are best apparelled. As for men truely godly, they will thinke shame of wickednesse, but not of nakednelle: improbam vocari te pudeat, non panperem aut ignobilem : blinde Egyptians may account sheepekeepers abhomination, but true Ifraelites will thinke shame to be prophane, but no man to be poore: those godly ones in the wildernetle clad with theepes skins and goates skins. were more honourable in the eyes of God, than Hered in his royall robe of shining silver, glancing the more brightly by the shining of the Sun vponit, if wee will credit lofethis. But what of all this? our vnwillingnelle to want superfluitie of apparell, argues that we are cuill prepared to endure nakednesse for Christs fake.

Againe, weelearne here that seeing nakednesse is one of those crosses whereby the Lord tryes the faith and patience of his children, and that then it is time for vs to endure a Croffe when God layes it vponvs, it cannot be good religion to impone it to our felues, where God layes it not vpon vs. It is a hard thing to keepe mediocritie, not to be ey. ther too remisse in religion, or too superstitious. Will-worship, what ever shew of godlinesse it hath in the eyes of men. is but abhominable idolatry in the eyes of God; and we are not to place true religion in those things which he hath not required : the false Prophets ware a rough garment, but it vvasto deceiue: the Priests of Baal spared not to lance their owne flesh, but it is reiected of God as blinde zeale : to walke bare-footed, or weare a garment of haire without linnen or wooll next the skinne: to carry on our head a Franciscanes hood, and at last to be buryed in it: If these things have in them such holinesse as they pretend, is it not a maruell their holy Father the Pope is not carefull to make himselfe more holy, by changing his triple Crowne with a Franciscanes bood? or that his Cardinals are so inconsiderate as to purchase by so excessive prices a Cardinals hat, the haire garment being better cheape, and much more meritorious of eternall life?

Perils. The life of a Christian is full of perils, every place vnto him is a palastra: in the sea, in the land, in the city, in the wildernes, goe where he will he shal encounter with perils. These are so many probations of our Faith and Patience, of Gods trueth and providence. Our preservation depends on our protector, even the Watch-man of Ifrael who neither flumbers nor fleepes. As Father hath compassion on his children, to hath the Lord on them who feare him: and we know that a naturall Father doth neuer looke more pittifully vpon his Child, than when he fees him in greatest danger, and shall wee expect leffe kindneffe from our heauenly Father? The men of this world when they fend out their feruants'in commission, goes not with them themfelues, knowes not their danger, & are not able to preferue them, but the Lord our God when he fends out his feruants fore-fees the perill and goes with them to preserve them: Feare not, for when thou passest through the water I will be with thee, of through the flouds, that they doe not overflow thee. The more perils we fall into the more experience have we of Gods louing preferuing vs; for the which wee may fay, perils may well make vs grow in the sense of the loue of God, but cannot seperate vs from him.

Smord.] This is the last, and by it the Apostle expresses any kinde of violent death; for vnto these also the servants of God and his best beloued Children have beene subject ever from the beginning. The Apostle glories that no kind of death can seperate vs from Christ; yea, as he saith in another place, it coniounes vs more neerely vnto him, as Nobuchadnezzars fire loosed the bonds of the three children, but hurt not their bodies: so death insticted by man may loose our bodily bonds, but cannot hurt our soules. Non sunt timenda spirituique siunt in carne, que extra nos est quasit vestimentum: let not our spirit seare those things which are

The Christian in cuery place subject to perils.

Comfort for the Christian in all perils.

Efay 43.2.

The Christian subject also to violent death.

Dan.3.25.

done

done in the flesh, which is as a garment without vs. Thus we see how no kinde of crossecan seperate vs from the love of GOD.

Verse 36. As it is written, for thy sake are we killed all the day long, wee are counted as sheepe for the stanguer.

That the Christian is subject to these crosses by a testimony of holy Scripture.



He nature of man doth greatly abhorre the croile, and therefore the Apolile here, is the more abundant in furnishing vs with comforts against it, glorying in this, that no croile can separate vs from Christs, a comfort excee-

ding great indeed: for feeing, we know that the Lords loue toward vs is inchangeable, having his favour which is better than life, what other loffe should wee regard or make mone for? Now because he hath made an enumeration of sundry sorts of crosses, hee proues here by a testimony of Scripture, that it is the lot of Gods children to be subject vato them; for seeing they are not exempted from the greatest which is to be slaine by the sword, why shall we promise to our sclues any immunitie from the sinallest?

Worshippers of God howfocuer distoyned in time or place yet are of one communion.

Pfal. 44.22.

The tellimony is taken out of the 44. Plalme, wherein the Church of God, being heavily afflicted as some thinkes vnder Aniochia, complaining to God of her heavy trouble, that albeit they had not fallen away from the pure worthip of his name, nor lifted vp their hands to a strange God, yet they were counted as sheepe for the slaughter: and this testimony the Apostle applyes to the estate of the Church in his time, wherein the Apostle will teach vs that howsower the true worshippers of God sine in sundry times and ages, yet they are of one communion maintaining all one cause: therefore the Apostle vseth that which is spoken of the afflicted Church of the Iewes, as competent to afflicted Christians.

Asit is written. ] Albeit the Apostles had their immediace calling from God, and spake and wrote nothing of priuate motion, but by divine inspiration, yet is it their custome to confirme their doctrine by testimonies of the Prophets. This harmonic among the Writers of holy Scripture is no small confirmation of our Faith, that they who never saw one another in the face, yet all together agree to breath out one truth. As the Cherubins stretch their vvings one to another, so the Prophets and Apostles reach their testimonies one to another, and as the Mariners in Peters thip hauing a greater draught than they were able to hale in, beckned to their companions to help them: fo doe the Apostles call on the Prophets, and require their help for confirmation of the truth of God, that the more may be converted by them. And their fact stands for a rule to teach vs that whateuer calling men pretend, they should confirme their doctrine by that which is written : a necelfary ground to be holden in these dayes, wherein the name of the Church is abused to impugne the truth of the Church. The Apostles after the example of their Mafter, confirmed their doctrine by Scripture. S. Paul was content that the Berzans should try his doctrine by the Scripture: what pertnelle then is it that the Doctors of the Romish Church challenge to themselues this singular exemption, as not to be judged by the word, as though they themselves and not that which is written should be the warrant of their doctrine, and all men were bound to beleeue them fide implicita.

Againe, we are to marke here how that one place of holy Scripture doth interpret and confirme another. Moses layes a ground to the Prophets, the Prophets expound them and deliuer them clearer to the Apostles, the Apostles build vpon them a plaine and perfect doctrine, for the edification of Christs mysticall body. The two Testaments are as the two lips of the mouth of God, by which hee hath breathed out to vs his minde concerning his worship and our saluation. And it is to be marked that out of these bookes

A pleasant harmonie among the writers of holy Scripture.

Ezech.1.11.

Luke 5. 7.

Euery Ecclefiaftique teacher is bound to confirme his doctrine by Scripture.

Acts 17.11.

No Booke betweene Malachie and Matthew to be receiued for Canonicall Scripture. Mal. 3 . 1.

which the Primitive Church of olde, and the reformed Church now, hath esteemed Apocrypha, neyther Icsus our Lord, nor any of his Apostles have brought out any testimonic for confimation of doctrine, and therefore those Bookes interiected betweene Malachie and Matthew are to be rejected as an vincouth breath. Malachie endeth the olde Testament, with a promise of the comming of the Angell: eventhe new Eliah, who should goe before the sace of our Lord to prepare his way, John the Baptist; and Mathew beginneth the new Testament with a narration of the accomplishment of that Prophecie; but betweene these two the holy Ghost employed no Penne-man of the holy Oracles.

Three things observed in this teltimony. For thy ske.] In the testimonie wee have three things; first, the greatnesse of the affliction of a Christian, when he saith we are staine, subject not onely to smaller crosses, but to the greatest: secondly, the continuance of their affliction, All the day long, that is, not in one age, but in all ages of the world it hath beene our lot; thirdly, the cause of their suffering for the sake.

The causes for which G O D sends affliction should be marked.

It is necessarie for our comfort, that we marke the fountaine, and from whence affliction proceedes to the godly, for the ignorance thereof makes many to erre, with the friends of lob, and judge wrong of the godly, as if they were stricken alway for their sinnes, when indeede they are not: we are therefore to know that sometime affliction comes to the godly for sinne past, sometime for sinne to come; sometime neyther for sinne past, nor sinne to come, but that the workes of God may be made manifest.

Afflictions laid on for fin past are medicinall restoratives. The first way afflictions to them whom the Lord loueth are medicinall restorative, by which they are wakened to recover their health by repentance for those sins, through which they have become spiritually diseased: for how soever the Lord gives loose reines to the children of wrath, and delivers them up to their owne hearts desire, yet will be bedge in with thornes the wayes of those whom he purposeth to

Tfal. 81. 12. Hof. 2. 6.

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faue, & will waken them by fome sharpe rod or other, when he seeth them sleeping in securirie; so taught he Mirjani by Leprosic to leave her murmuring; so wakened he Ionas out of his sleepe by casting him into the sea; he cured Zachary of insidelitie by striking him with dumbnesse; he diverted Paul from his evill course by blindnesse; blessed is the man whom the Lord this way correcteth.

Sometime againe, the Lord sends affliction, as preservatives to his children to keepe them from sinne, whereunto hee seeth of their weakenesse they are ready to fall, if they be not prevented: and so hee sent an Angell of Sathan to buffet Paul, not for any sinne he had done, but for a sinne that hee might doe, least he should have beene exalted out

of measure. And sometime the Lord layeth on affliction, neyther to correct finnes paft, nor to preuent finnes to come, but that the works of God may be made manifelt, which our Sauiour plainely teacheth vs, when being demaunded concerning him that was borne blinde, whether it was for his owne sinnes, or the sinnes of the Parents; answered it was for neither of them, but that the workes of God might be made manifest in him. And these workes of God manifected by affliction are of two forts; for not onely his meruailous power and constant truth in preserving and delivering his owne Church in all troubles against the power, falshood, and malice of the world, are manifested that all men may fee, it is not by the arme of man, but by the power of God that his Church is continued vpon earth: but likewise these manifold graces of God, wrought fecretly by his holy Spirit in the hearts of his children, are made manifest to the world, such as their conflant faith; their inuincible love toward God; their patience in the hardest fort of crosses. And vnto these kindes of afflictions doe we referre that which here is spoken.

These afflictions, which are for Gods sake, require these two things, comprised by the Apostle in these words, Faith

Afflictions laid on to preuent fin to come are wholesome prescruatives, 1 Cor. 12.7.

But every affliction is not laid on the godly for fin.

Iohn 9.3.

Tim.1.19.
Two things
required in
those afflictions which are
suffered for
Gods sake.

1 Pet. 4.15. Cyprian de duplici mart.

That Gods Martirs may be knowne from Sathans Martyrs.

Aug.l.1.con. Parmen.Epi. cap.8.& 9.

It is common to all Christians to suffer with Christ, not so to suffer for him. and a good Conscience, that is, a good Religion and a good conversation: though thy life be so good that it be vnre-proveable in the eyes of man, yet if thou be not found in the faith, they suffering is not suffering for Gods cause; and albeit the Religion thou professel be good, if thy conversation be euill, though thou wouldest give thy body to be burnt for Religion, yet shall not thy suffering be suffering for Christs cause: Let none of you suffer as easill doors, but if any man suffers as a Christian, let him not be as bamed. Non supplicium facit martyrem sed causa: it is not the crosse makes the Martyr but the cause.

There hath beene no Heresie so grosse, but some men haue beene bolde to dye for it: which is not Christian fortitude, but miserable hardnesse of heart. As the Lord Iesus hath his Apostles and Martyrs, so Sathan hath his false Apostles and Martyrs. Marines Satanica virinis: and therefore wee will conclude with Augustine, Nonest ex passione certa Instituia, it is not suffering that makes sure a cause to be righteous: Sed ex Instituia glorio/a passio, but it is righteousnesse which makes suffering glorious.

For thy fake.] It is common to all the godly to fuffer with Christ, asye heard before: but to suffer for Christ is not a honour communicated to them all; the rarer that it is, the more heartily should wee welcome it when God sends it. The Apostle rejoyced in the bonds wherewith hee was bound for Christs cause: the golden chaines of earthly Ambalfadours are nothing to honourable as chaines of Iron which are worne for Christs cause. The Emperour Constantine honoured all the Fathers of the Counsell of Nice. but made most of those who had suffered for the cause of Christ; as in particular, hee killed the hole of Paphnutius every hich had bene put out in time of trouble for Christs fake, yet did hee reverence it as the most honourable and precious part of his body: no face so beautifull as that which is deformed; no man so rich as he who hath sustained spoliation of his goods, if it be for Christs sake, neyther is any

Heb . 10,34.

death fo glorious, as that which is fustained for his cause: Si enim beati qui moriuntur in Domino, multo magis qui pro Domino, for if they be bleffed which dye in the Lord, much more bleifed are they who dye for the Lord.

But now because no Christian is persecuted without some cause alleadged against him by his persecuters, and that alfo in every trouble his owne conscience saith, that hee hath most justly deserved it; how can he have this comfort that he fuffers for Christs fake? The first is easily answered if we put a difference betweene the pretended and the true cause for which the vvicked doe persecute vs. If Haman beare malice to Mordecay, for his sake hee will forge a crime against all the people of the lewes: If Amazia can couer his hatred against Amos, by pretending that Amos hath conspired against the King: If the Princes of Darius envie Daniels preferment, they can delate him as a rebell to the Kings proclamation: Ieremy exhort the Iewes to goe out to the King of Babell, hee shall be accused as a confederate with the Chaldeans. It is a common stratagem of Sathans to staine the glory of Gods Children in their sufferings with falle pretended crimes; Vi qui conscientia sua luce claresount, falsis rumoribus sordidentur, that they who are cleared by the light of their owne conscience may be defiled with falle reports. Sed bene sibi conscius non debet falsis moneri nec putare plus effe ponderis in alieno conuitio, quam in suo testimonio, but he who hath a good conscience ought not to be moued with false things, nor to thinke there is more waight in any other mans traducing, then is his owne testimonic. Our comfort doth stand sure, if we can say with Danid: They hate me without a cause. And againe, They are gathered together against mee, not for mine offence, not for my sinne, O Lord.

As for the other, the accusation of our Conscience in trouble, charging vs with fins which no man can lay to our charge, if wee will distinguish betweene the quarrell which conscience hath against vs, and that wherewith the wicked doc

How causes falfely pretended by the vvicked,takes not from the Chriftian this comfort that he fuffers for Gods fake.

Tfal. 96.4. Pfal. 59.3. In fuffering we must distinguish betweene that which men, and that which our owne conscience layes to our charge.

doe charge vs, it shall be manifest that the cause of our perfecution is our disagreement with them in an euill course, and not any sinne committed by vs against God, & so shall our comfort still remaine that we are sufferers for Christs sake.

Death cannot hurt the man of God.

Mat. 10. 28.

Mus. de ci
uit. dei. lib.

13. cap. 8.

A godly min not troubled in his owne perfon, is pertaker of Christs affilictions by frmpathic.

Rom. 12.15. Heb. 13.3.

Amos 6.6.

All true Chriftians are Martyrs in affection.

Cypr.de dap.
Martir.
How their ready will is accepted as a deed, s declared in the example of Agnila and Prifeilla.

We are killed.] How farre forth this killing extends our Sauiour doth teach vs, when he sayes, they are able to kill the body and doe no more. Quipro Christo moriuntur aliquid mortis accipiunt, ne tota consugat: they may cast downe this earthly tabernacle, but cannot hurt the man of God.

But here it is enquired, feeing these godly ones were aliue when they sent up this complaint unto God, how is it sayd, they were slaine? To this I answere, that two manner of wayes are the godly partakers of Christs afflictions, euen when they are not troubled in their owne persons: first, by sympathie with others that are troubled; for as the head of the mysticall body accounts himselse persecuted when his members, are persecuted, so among the lively members thereof the griese and trouble of one, is the griese and trouble of the rest. If we mourne with them that mournes and remember them who are in bonds as if wee were in bonds with them, we are partakers of their sufferings: but now the want of this compassion in many who resting in their ivory beds, for rowes not for suferphs affliction, proves them to be but dead and rotten members.

Secondly, wee communicate with the affliction of our brethren, when in our affection we are ready to suffer with them, if so it would please the Lord to employ vs, as they are Martyrsin action, so will the Lordaccept the others as Martyres in affection; Deus enim non estimat quenquam ex enems rerum sed ex affects: for God esteemes not one by the euent of things, but by their affection: Nonfraudabitur Martyri gloria per quem non steit quo minus Martyr imm peregerit: he shall not be defrauded of the glory of martyrdome, in whose default it was not that he accomplished his Martyrdometherefore Aquila & Priscilla are commended,

Rem. 16.4.

that for the Apostles life they had laid downe their owne neckes; their good-will being reckoned vnto them for a deed. But as Iacob hazarded some of his family in the hands of Esan before others: so the Lord sends out some of his servants to trouble before others: for the Lord is not so prodigall of the lives of his children, that at one time hee will havock them all in the hands of the wicked: though he send some out to the tryall, he will reserve others to be as it were the seede of the Gospell-

All the day long. If wee apply this testimonie to the whole Church, then this day shall be the whole course of time from the beginning to the end thereof. Earely in the morning Cain began to persecute his brother, and euer since bloudy persecuters in all ages have followed his way, but among them all, the persecuters of this last age, which is the euening, are most miserable: for all the bloud shed since the dayes of Abel shall light vpon them. As in a good course his praise is greatest who is formost, so in an evill course his iudgement shall be the greatest who comes hindmost, because he subscribes to the wickednesse of all those who have gone before him.

But if otherwise we apply this testimonie to every Christian, then this day must be called the vyhole time of our life, from our birth to our death; warning vs that in no age of our life we should promise to our selves immunitie from affliction: yet our comfort is, that the time of our trouble is here called a day; and in the Revelation, the houre of tentation, because it is but short. That rebuke which our Sauiour gave his Disciples when they were sleeping in the Garden, Could yee not match with mee one houre? may serve as a checke vnto vs when wee faint in tentation; Could yee not suffer with me one houre? Againe, seeing our trouble is short let vs not in it limit the holy One of Israell, to prescribe to the Lord the time of our deliverance. O how may wee be assaud of our impatience in trouble, when wee looke to Neab, who entring into the Arke at the Lords commande-

Persecuters in this last age are most miserable.

The whole time of our life is but a day of fuffering.

Revel.3. 10. Or an houre of tentation.

Mat. 26.40.

With what patience we shold endure in suffering, referring the time of our deliuerance to the Lora.

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Mat. 2. 13.

Worldlings cfleeme Christians but vile persons, and what comfort wee hate against their contempt. Mat. 26.14.

I Cor. 4. 13.

In what refpects wicked men account the godly as fheepe. ment, after he had tarryed a whole yeere in it, yet fought not to come out till the Lord commanded him. And Iofeph the nourshing Father of our Lord Iesus, when the Angeli commanded him to goe to Ægypt, and said further to him, tarry there till I tell thee, though Iofeph knew not when he should come out of Ægypt the place of banishment, yet referring the time to the Lord, hee yeelded himselfe obedient to the holy commandement. The Lord worke in vs the like obedience of Faith.

And are counted.] This is added by way of amplification, we are not onely flaine, but flaine as if we were flaues nothing worth. Wicked men account the godly little worth, and therefore doe handle them in a vile manner, but shall wee for that be discouraged? No, the Prince of our saluation was esteemed among men no more worth then thirtie pieces of siluer, and that for our sake: shall we then thinke euill, for his sake, to be counted lesse thall we then thinke euill, for his sake, to be counted lesse then the dung or clay whereupon we tread? The Lord giue vs true humilitie, that wee may be content to be despised of men, that we may be approued of our God; hee onely hath the ballance in his hands, what ever waight worldlings have in the eyes of men, when the Lord begins to weigh them as he did Beltasar, no honour, no riches, no kingdome, shall help them to holde out waight.

As beepe for the slaughter.] Wicked men account the godly slaughter-sheepe, because they thinke nothing is lost vyhen they are taken out of the vyay; yea, also they reape a benefit thereby. A proofe whereof we may see in the Primitiue Church: for when Famine, Pestilence, and such like calamities were insticted by God vyon the Empire for the contempt of his Gospell, the cause thereof was still imputed by men to the Christians, and therfore they were persecuted to death, with no lesse opinion then that the putting them out of the way, vyas to put the plagues of God from the whole Empire; yet did they not this way remedy the wrath due to their sinnes, but procured thereby eyther double

fripes |

stripes to themselues, or then were handled in the patience of God like vnto Oxen sed for the slaughter.

And here it shall not be unprofitable to oppone the judgement of the Lord concerning his children, to the judgement of men. The Lord also compares his little ones to sheepe, but you plaine contrary respects to those which the world hath : first, for their innocencie and simplicitie, they are not like other bealts, that have either teeth in their head. pawes in their feete, or poylon in their bowels, to poure out when they are offended lecondly, for their patience, whereas other beafts being beaten, vtter vnruly and rowting voyces, they are dumbe before the shearers, yea, and being iniured, they are farre from reuenge. The sheepe of Christ (faith Cyprian) have not the bloudy teeth of Wolves, crueltie is an argument of ballard religion : and thirdly, for their vtilitie, for they doe not onely give their milke, but their wooll and skinne to the vie of man: teaching vs how profitable wee should be to our brethren; but alas, the great number of them who being void of innocencie, wife to doe euill, void of patience, not acquainted with the yoake, void of charitie. being like that barren tree, which had no fruit to give to Christ in his hunger, euidently declares how that many in this age, howfocuer effeemed among men, yet are not accounted of God the sheepe of Christ.

How Godalfo compares his children to sheepe, but in farre contrary respects.

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Cyprian de simp.pral.

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Vesle 37. Neuerthelesse, in all these things wee are more then conquerours through him that loued vs.



Ere the Apostle doth now subjoyne a negatiue answere to his former interrogations, with an amplification: these things whereof I have spoken, are so farre from being able to separate vs from the love of God, that by the contrary,

in them all we are more then conquerours, that is, victors out of all doubt.

The Christian compared to a rock in the sea.

In all these things.] Then yee may perceive, that vnto all those crosses enumerated before, the Christian man is sub-iect: he is not vnproperly compared to a rocke in the sea, which being beaten on every side with waves raised by the winde, yet stands vnmoveable, vnbroken it selfe, breakes them that assaults it.

In death Chriftians are conquerours. Againe, yee fee that the Apossle, who speaking of the estate of Christians upon earth, said before we are staine all the day long, saith now, we are more then conquerours: strange it is, that he who is slaine should be a conquerour; but so it is, the Christian battell enery way is meruailous, partly because it is foughten within and against himselfe, and partly because then hee is a conquerour when he seemes to be vanquished, being the member of that head who obtained greatest victory when he suffered most shamefull death.

A Christian is not a single man standing by himselfe, but a man incorporate in Christ.

Through him that loned vs.] The Apossle doth so give comfort to the Christian, that hee reserves the glory vnto the Lord, the strength whereby we prevaile is from him that loued vs not for our selves. It is very comfortable to consider that a Christian is not a man standing or living by himselfe, hee hath his being in Christ, as long as there is life in him we cannot dye: it is true that sometime being deserted and left to our selves, we fall away for a time, as wee may see in Peter, who at the voyce of a Danssell denyed the Lord Iesus; and this is to teach vs that the praise of our standing, persevering, and overcomming pertaines to the Lord.

Verfe

Verse 38. For I am perswaded that neither death, nor life, nor Aagels, nor principalities, nor powers, nor things present, nor things to come, 29. Nor height, nor any other creature, &c.



He Apostle continuing in his triumph, mounts to an higher fort of enemies, and heeasto proclaimes defiance to them, affirming that neither death, nor life, nor Angels, nor things present, nor things to come, nor any other creature what soener,

if any other be, are able to seperate ris from the love of God.

Of the which we have first to learne, that a Christian man in this life may be perswaded of his faluation, neither is it to be accounted prefumption, for as much as in so doing he leanes not voon himselfe, but voon the word and promise of God, which the Lord hath confirmed by an oath, that he may make fure to the heyres of promife the stabilitie of his counsell. Where, if the adversary object, that the word of the Lord out of all doubt is true, and that they who beleeves and repents shall be faued, but every one who faith hee beleeues doth not beleeue, and lo cannot be perfraded of his faluation? To this I answere, that he who repents vnfainedly and beleeues, knowes as certainly that he hath repentance and faith, as he who hath in his hand a iewell knoweth that he hath it; and therefore may conclude with himselfe, that the promises of saluation, made to the penitent beleeuers, belongs vnto him : for albeit it be true there be many in the Church like vnto those five foolish Virgins, who suppose they have that which they shall not be found to have in the end, yet is there no reason to conclude that because some are deceived, all are deceived; because some thinke they have faith and have it not, therefore none can be fure that they have faith.

Out of all doubt where the Lord Iefus dwelleth by his Spirit, hee makes himfelfe knowne to them in whom hee

A Christian may be affured of his saluation in this life, contrary to the doctrine of Papists,

dwel-

This is proued from the nature of the holy spirit, whom the Christian hath receiued. 2 Cor. 13.5.

Rom. 8.16. 2 Cor. 1.32.

Comfort for the godly when they can not finde this affurance.

Mar. 9.24.

A good religion may have doubting, but it is an euill religion which leaues men in doubt. Seff. 6, cant. dwelleth, according to that, Know yee not that Christ is in you, except ye be reprobates? and these names given to the holy Spirit of Adoption doth also confirme the same truth: for he is called the Seale, the Witnesse, & earness penny of God, which names hee receives from his effects and operations which he works in them to whom he is given eyther therefore must the adversary say, that there are none to whom the Spirit is given, or they must grant that they to whom he is given are sure; the first they will not affirme, the second they cannot with reason denie: for what is this to say that a man hath the Seale, the Witnesse, & the Earnest of God given to confirme the promise of God, and yet all these doe not make him who hath them sure of salvation?

But here, least that which I have said discourage them who are of weake consciences, let them know that this assurance of faluation doth not alway continue with the Christian in a like measure: for here we doe so beleeve, that we want not our owne vnbeliefe, and aboit our faith when it is in the full strength over-comes all doubting, yet is it oftendimes so weake that it is againe disquieted with doubting, for which if we pray instantly with the Father of that child, Lord I believe, but helpe my unbeliefe, wee may be sure at length Faith shall overcome: and thus farre teach we concerning the assurance which the Christian man hath of his saluation.

But as for that Religion which teacheth doubtings, and pronounceth them accursed who hold that a man may be assured of saluation, vve accurse it as a doctrine enemie to Faith and Saluation; such as is the doctrine of the counsell of Trent, Si quis dixerit hominem renatum teneri ex side ad credendum se certo esse ex numero pradestinatorum, anathema set. It is strange to see that where they teach a man is able to sulfill the whole law of God, and by his works to merit eternall life, they accurse him, if hee say, hee is sure to be saued: so directly doth one point of their salse doctrine impugne another. But indeed it is no meruaile, if their Reli-

Religion can yeeld no comfort nor certainty of faluation to the weary conscience, because they draw men from off the foundation Iefus Christ, in whom onely it is promised that we shall finde rest to our soules, and would make vs to leane vpon rotten foundations, such as the merit of Mailes, the vertue of our workes and humane fatisfaction; and because all these cannot yet satisfie the doubting consciences of men, they suspend them with a vaine hope of greater comfort which they shall find in their forged and comfortleffe Purgatory: thus doe they hold the poore people comfortleffe both in life and in death. But as for vs, wee will abide on the rocke renouncing all purgation, but the purgation of his bloud; vvee will content our selues with Jesus Christ, in whom the Father is well pleased, that in him wee may finde rest to our soules, which neyther in our selues. nor in any other creature shall vvee euer be able to finde. Let them call it Presumption, Non arrogantia est, sed files pradscare quod acceperis, non superbia est, (ed denotio, it is not prefumption but Faith: or otherwife, if wee fay vnto him who hath begotten vs by the lauer of regeneration, Pater, bona prasumptio est, Father, this (said Augustine) is a good presumption. And to the same effect said Bernard, Propter hoc data funt figna quadam manifesta salutis, vi indubitabile st eum effe de numero Electorum in quo ea signa permanserini. This is the trueth of God agreeable to Scripture and auncient Fathers which we doe affirme, however they doe accurse it.

That neither life.] By life we are to understand the pleafures of this life, strong tentations indeed: for in the hearts of many they preuaile against the love of God: that we may learne to dispise them, and to count with the Apostle, all things to be dung in regard of Iesus, let us looke unto those two things which discovers unto us the vanitie of worldly pleasures: first, they are most loathsome to them who have them in greatest abundance, & are most admired of those who have them not. A proofe of this we have in Salomon, Mat. 11.29.

Why Papistrie cannot make a man fure of faluation.

It is not prefumption, but faith to shew what we have received. Ang. fer. 28.

Bernardin Sep wag.

Vanitie of worldly pleafures discouered.

The abundance of them makes them loathsome.

Ecclef. 2.10.

who wanted nothing delectable under the Sunne, yet by the very vie of them, hee found the vanitie of them, and was moued to abhorrethem. It is farre otherwise with heauenly pleasures, the more we taste of them, the more we esteeme of them, hungring still for more, we cannot be satisfied with that which we have gotten already.

If they becontinual they become painfull. Secondly, worldly pleasures are of this nature, that if they be continued vvithout intermission they turne into paines; therefore is it that those same things which now we choose for recreation, incontinently they become vvearisome vnto vs, and vvee cast them away, so that it is not so much by themselves, as by the change of them that we are delighted, Sola visissificatione recreamer: being weary of walking, we refresh our selves with sitting; againe, being weary of litting, we rise to refresh our selves with walking, and so fareth it with all the recreations of this life, being continuall they become wearisome. So oft therefore as Sathan by worldly pleasures would steale away our hearts from the love of God, let vs consider how vaine and small a pleasure it is which he would give vs, in respect of that vnspeakeable ioy which he would take from vs.

Remembrance of death profitable to keepe vs vncorrupted with the pleafures of this life. Nor death.] By death wee understand not onely death it selfe, but all those paines that goe before it, and terrours which accompanie it. There was never life so pleasant but it hath beene concluded by death: no life so pleasant but the paines of death shall swallow up all the pleasures there-of. As the seauen leane Kine deuoured the seauen fat, and the seauen yeares of famine consumed the fruit of seauen yeares of plenty: so shall the delours and terrours of death eate up all the pleasures and delectations of this wretched life. If we suffer the pleasures of this life to bewitch us, be sure the terrours of death shall consound us. It were therefore good that as sofeph of Arimathia had his Sepulcher in his Garden, so we season all the pleasures of our life with remembrance of our death, this is summa Philosophia.

Yet

Yet our comfort is, that if wee liue in Christ, no terrour of death can separate vs from him; yea, death conioynes vs neerer to the Lord Iesus then weewere before: wee see off-times by experience that the children of God haue so triumphed in the very dolours of death, and reloyced in the sense of Gods loue, that they haue forgot all their bodily paines. As the top of mount Pisah, was to Moses the place of his death, and the first place, wherein euer hee got a sight of Canaan, so shall death be to the Children of God, where weelay downe the sight of this world, there shall wee take vp the sight of eternall life, which shall neuer be taken from vs.

Nor Angels. ] By Angels here I vnderstand not elect Angels, for they are not enemies to vs, but ministring spirits for our faluation, but reprobate Angels: for thefe names of Angels, Principalities, and Powers, are common both to good and cuill Angels. And they are so called partly from the power which GOD hath lent them, and partly from the melfage wherein hee imployes them : for sometime they are sent out as mellengers of his wrath to punish the wicked; and so an cuill spirit was sent from the Lord to punish Saul: and sometime to exercise the godly: and so an Angell of Sathan was sent to buffet the Apostle Paul for his humiliation: weee are not exempted from their tempting, but prayfed be God, we are exempted from their tyranny and dominion. Their vvorking in regard of the wicked is Everyea whave, the efficacie of errour: for the Lord hath given them vp into the hands of Sathan: but their working in regard of the godly, is but wagas μος, tentation. Alwayes feeing fo long as we live, wee must wrestle against so strong enemies, let vs vvatch and be fober; let vs fland with the compleat armour of God vpon vs.

Againe we marke here how that our estate in Christ is better than the estate of Adam by his first creation; for then an apostate Angell drew Adam to an apostasse also from God, Comfort for the godly against death,

Deut 34. 1.

Reprobate Angels how the yare Gods meffengers and to what end.

1 Sam. 16.14.

2 Cor. 12.7.

Two forts of Sathans operations.

Ephef. 6. 11.
In Christ wee are restored to a better estate, then that that

Adam had in Paradise.

Iohn 17.12.

but now no Angell is able to separate vs from the loue of God; the reason is, the Couenant vvhich God made vvith Adam, was without a mediator; hee had the keeping of his owne saluation in his owne hand: but the couenant of grace with vs is bound vp in the mediator Christ Iesus, to vvhom the Father hath committed vs, that hee might redeeme and sauevs; he hath taken vs into his hand, and none are able to take vs from him; our saluation depends not vpon our selues, it is not in our keeping but in his, and therefore it is most certaine.

Principalsies nor Powers, 1 These names are not to terri-

How names of power are giuen to reprobate Angels.

Inde ver. 6.

Sathan bound with three chaines. fie or afray vs. seeing, as I said, these reprobate Angels have no power but that which is lent and limited of GOD. Therefore Saint Inde faith, that they are referred in chaines under darkneffe: and here for our comfort weare to confider how that there are two chaines wherewith they are bound, and other two vyherewith they are tormented; the first chaine that bindes them is their owne nature; the second is Gods prouidence: the first restraines them that they cannot doe the cuill which they would; the second restraineth them that they doe not the euill which they can. Sathan being a natural creature is bounded within the compasse of nature, his infatiable malice would doe much more euill than by nature he is able to performe, for aboue or contrary to nature he can worke nothing : and againe, many cuils is heable to doe by naturall meanes, which the prouidence of God permits him not to doe. The tormenting Chaines which are vpon him, are an euill conscience, and the wrath of God: for as hee growes in cuill doing, so groweth his conscience worse and worse, and the wrath of God accordingly encreafeth vpon him, with which two he is continually tormented.

In our Christian warfare our greatest battell is the last.

Nor things prefent, nor things to come.] This is a great amplification of our furctic, that neyther prefent cuils inflicted vpon vs. nor any cuill to come, can separate vs from the loue

of

of God. And hereofwee are vvarned that all our battailes are neither present nor past, some of them are to come; let vs not waxe secure because of our fore-past victories. When I street came our of Egypt one nation followed them to pursue them, but when they passed fordan, seauen nations came against them: sure it is, the hindmost battaile will be the heauiest, and our last tentation greatest; the horrour of hell, the rottennesse of their present death, all standing vp at one time to impugne our faith, but shall not be able to separate vs from that love of God wherein stands our life.

Againe, wee are taught here that Christians are sure of perseuerance, nothing to come can separate we from the love of God; this is proved first from the nature of God, who is faithful, and will conforme vs vnto the end, persecting that which he hath begunne in vs: secondly, from the nature of the seede whereof we are begotten againe, for it is immortall, thirdly, from the nature of that life which by that seed is communicated to vs, it is the life of Christ vyhich is not now any more subject vnto death.

Neither height nor depth.] By these I vnderstand Sathan hath two manner of wayes by vwhich he vvrestles against men: some he mounts on the charyot of presumption; others he casts down into the deepe of desperation: by prosperitie hee pusses vp many to make their fall the more shamefull, those tentations which he vsed against our blessed Sauiour doe we thinke that he will spare them against other men? he sets him vp vpon the pinnacle of the temple, of purpose, if he could, to haue thrown him downe: and againe, tooke him vp to the top of an high mountaine, where, making a shew to him of worldly kingdomes, hee promised to give them if he would fall downe and worship him: and albeit with these tentations hee did not prevaile against our blessed Sauiour, yet how many in this world are daily bewitched with them, that without any resuals

Christians are fure of perseuerance.

Phil. 1.6.

Sathan hath two armes whereby hee wreftles, the one is prefumption.

Mat.4.5.

How Sathan tempts to prefumption.

H h

they

they fall downe and worship. But as Simon Magus while he allayed to flye from the toppe of the capitall vp into Heauen, was throwne downe to his destruction: so shall the prosperitie of those men be their ruine, & their high estate as a pinnacle whereupon they shall not continue. Happy is the man vvhose heart is not exalted against God by any preferment that can come to him vpon the face of the earth: for hee who rising in dignitie, riseth also in pride against the Lord, is raised vp as Pharabb was, that God may declare his power in casting him downe.

Nor dept.b.] The other fort of Sathans tentations tend vnto desperation: whom he seeth he cannot pusse vp, hee doth what hee can, to cast downe, by seares, perturbations, wrong conceptions; but our comfort is both by the Apolles testimonie, and our experience, we may be cast downe,

but we cannot periff.

Nor any other creature. I Now in the end the Apostle doth draw his speach to the height, his confidence is so great that not being content with the enumeration of aduersaries which hee hath made, hee defieth all other whatfocuer, if any other be: for he speaketh this by way of supposition, if there be yet any other creature than those whom I have named, I am sure be what they will, they cannot separate vs from the love of Christ, Here in the last roome wee doe observe the suretie of a Christian about all other men in the world; onely the Christian is fure his estate shall never be changed. Worldlings may thinke with Babelin her prosperitie, I shall never be moned, and with the rich Glutton promile to themselves many veeres to come, but they shall be deceived, none of them shall continue in that state wherein presently they stand, the Lord shall drive them from their station as it vvere with wheeles, and shall roll them like a ball, as hee threat-

ned to Shehna. Pharach his pompe shall perish in the Red sea: Nebuchadnezzar shall be changed from a Monarch of men vnto a companion of Beasts: Manasses.

His other arme is desperation.

2 Cor.4.9.

No man is fure to continue in his estate but the Christian.

E(a) 47.7.
Luke 12.19.
No worldling shall abide in the state whering jown hee stands.
E(a) 22.18.

from the Pallace shall goe to the Prison, and all themen of the vvorld shall goe from the house to the graue; their beautie and royall pompe shall consume as a Moth, onely the Christian shall stand for ever in that happy vnion and fellowship with God; this is the state of the Christian, this is his life, this is his glory, and from it nothing present nor to come, shall ever be able to transchange him. Everlassing praise sherefore be so the Lord our God through Iesus Christ. A MEN.

FINIS.



To Confine a fore in regiment.

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